the PRIEST

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Currente Calamo

It's Something Worth Reading

IN the April issue of **The Catholic Journalist** (very good, by the way), we ran across a little item about Father Louis Gales, editor of **Timeless Topix**, director of the Catechetical Guild Educational Society, managing editor of the **Catholic Digest**, and editor of **Catholic Youth**. (What does this reverend guy do in his spare time?) **The Catholic Journalist** went on to say that the American Jewish Committee has ordered 450,000 reprints of the story "Three Pals" which appeared in his comic magazine recently. All to the good, but not the point of this notation of ours. We are more interested in his latest undertaking, **Catholic Youth.**

We saw a copy of it a few months ago on the Common-room table; saw and were conquered. But not trusting our ability to catch the point of view of Catholic youth any longer (we had a twinge of rheumatism that day), we sent off for a sample subscription in the name of one of our eighteen-year-old friends. This, we said smugly, will be the acid test—our young friend being as smart as they come, as quick to scent corn as the Secretary of Agriculture himself. No "writing down," no pietistic pap, will fool this omniscient adolescent.

The verdict? Our one-man court decided in favor of the plaintiff, loudly, longly, and without reservation: "Gee, Father, it's great, good stuff. Thanks a lot for the subscription." Quod erat demonstrandum.

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on. We do not hesitate to recommend **Catholic Youth** to you, as we recommend it to every Catholic kid we meet. In fact we are as of this moment beginning a one-man crusade to promote **Catholic Youth** [128 East Tenth St., St. Paul (1), Minn]. We are urging pastors and curates and Mother Superiors and Brothers (Christian, Marist, Holy Cross, Xaverian . . .), lay teachers, parents, anybody concerned, proximately or remotely, to get on the band wagon and hawk our new found wares.

Problem

All of which raises a deeper issue. In a recent sales talk we discovered that a well known zealous and effective youth leader, a priest of a large Eastern diocese, had not yet even so much as heard if there be a **Catholic Youth** magazine. That stopped us cold. We couldn't possibly blame the gentleman for his ignorance. It must have been invincible in his case. We can't blame anybody, but since then we have been wondering about the efficiency of our whole effort along press lines.

An irresistible (and disturbing) association of ideas evoked some memories we would just as soon have left lying undisturbed. We went back to some circulation figures we saw last spring. We found that **America** reported a circulation of 25,210; that **Commonweal** could muster only 14,000 and the **Catholic World** 10,000. We remembered being asked only a few weeks ago if we had ever heard of **The Sign.** A pious laywoman had told us that she just subscribed (under pressure) and evidently she

THE PRIEST **JUNE, 1946** **VOL. 2, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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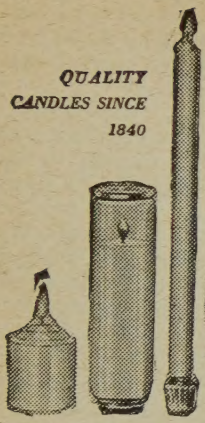

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was now beginning to wonder if she had been bilked! We recommended it all the way, but we began to feel a little sick about the whole thing.

To add to the general depression now enveloping us, quite by accident we hit upon a long letter from a puzzled layman in a current issue of **America** (May 4).

"Editor," it said, "why is there an almost total lack of interest by the clergy of the Church in the reading of Catholic books by Catholics?" We then added for our purposes—Catholic periodicals, too. We would like to quote the letter in its entirety if space permitted but here are a few random shots that hit home:

Layman's Plaint

"I believe pastors should make it a point to mention and urge their parishioners to read Catholic books and they should not hesitate to recommend a particular book they have recently read and enjoyed. . . .

"At a recent meeting of a group of Catholic men, gathered to discuss current problems, I mentioned several books of great interest to Catholics. Not one of the thirty-odd men present had heard of them. They were by prominent Catholics on subjects of greatest importance to Catholics in the world of today. . . .

"Why don't we do something about it?"

Well? ?

—Introibo—

This issue of **America** also struck another responsive chord. It contained a letter from Father Reardon of Gonzaga High School whom we know, not facie ad faciem but in a roundabout epistolary way. Father Reardon very much liked our recent article on vocations

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Currente Calamo

("Bishops Speak on G. I. Vocations," The Priest, May, 1946) as did quite a few others, so he enclosed several previous numbers of a bulletin for servicemen he edits. **Introibo** is its name; and, as implied, it is **ad altare** he seeks to direct interested service men. The Bulletin issues out of Washington, D. C. (Introibo, 19 Eye Street, N. W. Washington 1, D. C.). It fascinated us although we don't "fascinate" easily. Here are some excerpts which will explain our interest and even our amazement:

"Sgt. from 8th Air Force with his discharge papers from Andrews Field, came in to say goodbye on his way home and then to the Trappists.

"Pfc. is now in prep seminary for San Francisco Archdiocese.

"Ex-Sgt. AAF reports from St. Charles, well known prep seminary in Baltimore serving Eastern U. S. A.

"Two have reported their acceptance by Holy Cross Fathers.

"Ex-Sgt. from Camp Butner, N. C., attended the meetings in the few weeks between his discharge and entrance to the Jesuit Novitiate at Wernersville, Penna.

"B. W. has been waiting for the War's end to get a passport to England and enter the Carthusians there."

Whatever the secondary causes through which Divine Providence is working, there is definitely a horde of young men whose eyes are now turned towards the altar, Ad Deum qui laetificat. If you scan your parish carefully, you may find a surprising number of G. I.'s sobered by the realities they have faced

Continued on page 69

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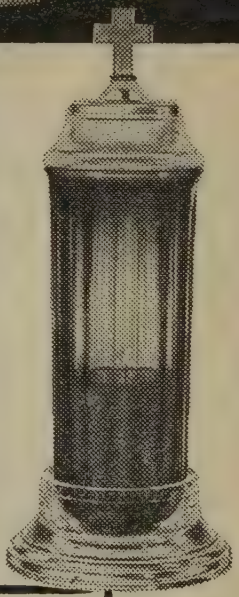

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the PRIEST

Vol. II JUNE, 1948 No. 6

Editorial Comment

Mihailovich — Traitor

IT IS getting more and more difficult to tell friend from foe, at least by direct old fashioned methods. Remember, not too long ago, when the papers were full of the glories of Mihailovich, hero of the Balkans, scourge of Hitler, friend of every lover of freedom? Then England, as we found out later, swung over to a certain Tito whom we had never heard of before, who became forthwith hero of the Balkans, scourge of Hitler, friend of every lover of freedom. Mihailovich now stands before Tito accused of treachery and facing death, suppliant before his judge. What is it all about? What are we to think? Where does the truth lie?

On Discernment of Spirits

Fortunately, if direct methods of discernment are failing us, indirect methods are not. A new yardstick is at hand: 1) ascertain what the official Russian party line is on any given case, 2) discount it ninety per cent—unless further evidence proves it to be one hundred per cent fallacious.

This is a sad state of affairs, but non-Communists are gradually coming to recognize it. An instance: said the conductor of El Rodeo in the Los Angeles *Tidings* recently, in view of Russia's latest anti-Franco outbursts, "We have said once or twice that we had no great enthusiasm for Franco ourselves, but from now on we're for him one hundred per cent."

It is a fact that Franco has more friends today than he had six months ago. Random irresponsible charges and a growing distrust of Russia put him in a better light day by day. Probably this is what a leader of the anti-Franco forces referred to when he complained to Paul P. Kennedy, Madrid correspondent of the New York *Times*, "Before you people begin helping us again, give us time to recover from your last assistance." Com-

mented Mr. Kennedy cautiously, "There can be little doubt that Generalissimo Franco's internal position has recently gained some strength as a result of what his friends and enemies alike consider consistent foreign fumbling on Spanish policy." Colonel Sigismundo Casado of the Spanish Republican army is more forthright. Gloomily (from his point of view) he concedes that Franco could now carry a general election: "The Nationalist spirit of the people," he complains, "has been stirred up by foreign tampering with the Spanish question, throwing many people behind Franco."

The Tide Turns

It appears that even in the United States the Communists have overshot the mark and that a reaction is setting in. Senator Ball, certainly no "reactionary" himself, has put his disapproval of Communism on record.

More significant, in view of Communistic controls in labor groups, is Walter P. Reuther's announcement that he will ban Communists from the international pay role of the union. Reuther has reserved to himself the right to pass on the ideological beliefs and practices of those employed by the international union. "We must be vigilant," he declared, "to protect the union against those whose loyalties to groups outside the union and to foreign powers causes them to take positions and from time to time shift such positions on union issues without regard for the welfare of the union, its members or our country."

Whether or not he will succeed only time will tell; even the United States Army failed to exercise such a degree of selectivity over its personnel.

Bevin Lashes Out

On still another sector of the labor front, Communism has been repulsed. Foreign secretary Ernest Bevin administered a sharp rebuke to the British Communist party: "The Communist party," he said flatly, "gives lip service to democracy but it is essentially undemocratic. The methods by which it seeks to gain power disregard altogether the obligation to maintain the standards of conduct which would make life possible in a civilized society."

What has all this to do with Mihailovich you ask? We have been asking ourselves the same question. We think it could conceivably have a great deal to do with him.

A final recognition even at this late date of the essential untrustworthiness of Russian allegations might still save his life. It is at least heartening, if no more than that, to find some concrete evidence that the world is waking up. It took longer the last time and we woke up almost too late at that.

As for Mihailovich — there really appears to be no case against him except that Russia (like Martin Luther in face of a

similar lack of evidence) "will have it so."

What Crime?

What can his crime be? Leigh Hunt, Athens correspondent for the Chicago *Daily News* puts it bluntly, "If it is a crime," he argues, "to place loyalty to one's king and country, in the narrowest sense, above loyalty to a Soviet federation in which one has never believed, then General Mihailovich is the traitor he is accused of being by Marshal Tito of Yugoslavia." Mihailovich, come what may, will always be a national hero in Serbia, says the same writer, for he has betrayed nothing "except the Communist International." A neat trick, that! "How," ponders Hunt, "a man can betray an institution which has been officially abolished and which he had always fought in any case, I am unable to understand." Nor are we.

In Mihailovich's favor, Wallace Deuel, Washington correspondent for the same paper, lists the following points which he says (and we hope) are recognized by "responsible and well informed men in Washington."

The Case for Mihailovich

"First, Mihailovich joined the anti-Axis forces which revolted against the deal the Yugoslav government made with Hitler in the spring of 1941.

"Second, the Allies were unable to give Yugoslavia any effective help for more than two years. This means that Mihailovich was strictly on his own in a situation that often looked utterly hopeless.

"Third, Mihailovich took the position that it would be suicidal folly for him to engage in large-scale operations unless and until the allies could come to his rescue, and there is sympathy here for this view.

"Fourth, by the time the Allies were able to send effective help to the Yugoslavs, Tito had moved into the country under circumstances which gave him enormous advantages over Mihailovich.

"America and Britain, as well as the Soviets, therefore gave more and more help to Tito, since they were working on the theory that they didn't care what a man's politics were, so long as he killed lots of Germans.

"However, Mihailovich continued to be useful to the Allies. For example, he and his forces made it possible to get approximately 600 United States flyers out of Yugoslavia who had been shot down or forced down.

"Finally, well-informed sources here say they know of no credible evidence—as distinct from propaganda claims — that Mihailovich ever collaborated with the Axis."

Unfortunately, very unfortunately indeed, Mihailovich finds himself actually in the bear's clutches! We might well ask ourselves next what good will a recognition of the facts of the case do him since even now he lan-

guishes in a Partisan jail. This question is not so easy to answer. We have to reckon here with several adverse factors.

Adverse Factors

The first is our apparent inability to face Russia on any issue. On this score and judging from our reactions to recent Russian aggressions we must conclude that we are more likely to resign ourselves to another *fait accompli,* and, having let Mihailovich go to death, salve our conscience by canonizing him at a later less critical date.

Under-secretary Dean Acheson has in fact already started the process of resignation of self (Is there any *Secretary* of State?). On April 28, and by special plane, a delegation of fifteen American and two Canadian airmen who had been shot down over Jugoslavia and rescued by Mihailovich, arrived in Washington seeking audience with the State Department, seeking at the same time an occasion to present a pro-Mihailovich petition.

They asked their President, their Secretary of State, and their representatives in Congress, to intervene personally and energetically in securing:

1. Their right as material witnesses to testify at the Mihailovich trial. (Tito denied this.)

2. An impartial trial before an inter-Allied tribunal under United Nations auspices.

3. Immediate publication of documents bearing evidence on the charges against Mihailovich now in the files of the War and State Departments.

Acheson refused point blank to grant them the courtesy of even a few minutes.

The second factor (if it isn't merely the first again in another form) is: What weight will Russia attach to our opinion of Mihailovich? What weight has she attached to our opinions on other questions? Or to opinions at all? She has, ex professo, another approach to problems. It does not lie in discussion and calm appraisal but on force; might makes right.

An ominous portent for Mihailovich thirdly is the procedure of a Partisan court in the trial of four nuns who were accused of aiding and abetting soldiers who forced their way into the hospital conducted by these sisters and slaughtered Partisan soldiers. Three nuns got the death penalty; the favored one, twenty-one years. This is really not important perhaps except to the nuns. What *is* significant is that at no time were they allowed to testify; that at no time were they allowed to confer with their attorneys; that their attorneys, Partisan appointed, demanded the severest penalties permitted the court.

This is not only Partisan but obviously partisan. Serbia may soon have another dead hero.

—G. J. G.

De-Moralizing a Nation

The test: How does politics affect the individual?

Mr. George E. Sokolsky

IT IS easy, particularly for politicians, journalists and popular speakers, to select a devil, of the many that beset us, and to attribute to him all the evils of current society. Some will say that all our ills are due to communism; others to facism; still others will blame everything evil upon the New Deal, the Republican Party, the power of the big city bosses, the profit system, and many, many other causes. But each Cassandra states one particular cause and rides it to exhaustion.

Were our ills so easily diagnosed, the cure might readily be accomplished. Certainly, Hitler, who for more than a decade was wickedness incarnate, is now dead and his country prostrate, and yet the evils, political, economic and social, are worse today than on September 1, 1939, when the war started. For instance, poverty is more general and more pressing in every part of the world; human freedoms have in many countries disappeared altogether and in some are so tenuous as to give the impression that they will not last long; everywhere, including our own country, the standard of living has gone down, and even where, as here, liquid capital has increased in volume, inflation moves swiftly upward because of the absence of goods.

Nor has the defeat of Germany and Japan solved any international question that faced the world on September 1, 1939. In fact, in this field also the deterioration is marked in spite of all the efforts at Moscow, Teheran, Yalta, London and San Francisco to establish an orderly internationalism. Small and weak nations have either been destroyed altogether, like Latvia, Lithuania, Esthonia and Poland —or like Rumania, Bulgaria, Greece, Jugoslavia, Hungary and Austria, they have been absorbed in the power of the Great Nations. Important countries like Germany, Italy, France, and Japan are today practically without governments. China has been betrayed more brutally by her allies than ever by Japan. Twenty-five million human beings have been displaced and are homeless; untold millions are in slavery. The war has produced a casualty list of sixty million men, women and children. All nations, including our own, are, by any system of accounting, insolvent.

Nazism Has Gone, But—

In a word, if the ills that faced the world in the 30's were solv-

---

Mr. Sokolsky is the author of a column syndicated in the secular press.

able by the elimination of Nazi Germany, then the military phases of the war ended in failure. For the actual elimination of Nazi Germany produced no favorable result for the whole of mankind.

It might still be said that our objectives of the war were to destroy the totalitarian countries and to strengthen and expand the democracies. But the war did nothing of the sort. It destroyed some totalitarian countries but imposed the totalitarian system upon others. If we accept the general, although inaccurate, definition of the word democracy to mean a country in which the people have some choice in the selection of their own government, it is possible to say in 1946 that there are fewer democracies than there were in 1939. In fact, if the Anglo-Saxon countries, the United States and Switzerland are excluded, it is possible to say that there are no such countries left in any real sense. Even if France, Holland, and Belgium are again included among the democracies, the list is extremely short.

Exaggerated Statism

Certainly the rise to power of Soviet Russia, which dominates the entire continent of Europe, and Northern Asia from the Urals to the Kuriles, gives to one totalitarian state an authority over the lives of men, never exerted by Hitler and never employed with such expansive and proselytizing force.

It is too simple to blame capitalism or socialism or communism or fascism for these evils. These movements, by one name or another, have always existed. Socialism, communism, and fascism were begotten principally by the twisted amateurisms of Karl Marx and confused Hegelianism, but farther back their ancestry is idealistic Platonism in which the State becomes the paternalistic perfection of an elite curbing the individual human being into a creature mechanically functioning as the State designed.

Professor William Aylott Orton puts it so soundly:

". . . As Aristotle duly noted against him, his logic inevitably led to a government, not of laws, but of men (the wisest men, of course: they always are); and in the tenth book of 'The Laws' Plato again endows those men with the most stringent censorship, with powers of ostracism and imprisonment for unorthodoxy, and finally with the death penalty for heresy. There is, one fears, something inherently attractive about this sort of thing to doctrinaire and academic minds; but both the liberal tradition and the Catholic Church have always been chary of too much Plato, preferring the more empirical, and therefore truly humane, approach of Aristotle. For the religious the antidote to Plato is St. Francis; for the atheist the antidote is Robes-

pierre. There is no more dangerous fanatic known to history than the rationalist on a crusade."

The recurrence of political Platonism in human history is a phenomenon which is an effect, not a cause. It is a product of man's weakening resistance to enslavement, and that weakness follows not poverty but prosperity. And I am thinking of prosperity not only in the material terms of a rising standard of living but in the spiritual terms of increased freedoms.

Man does not always know what to do with his freedoms. He often permits himself to believe that personal liberty relieves him of the need for mental and spiritual as well as physical discipline. He permits his mind to be corrupted by meaningless slogans, by haphazard assumptions, by glamorous half-truths, by an avoidance of the proved fact for the acceptance of assumption.

Democracy Must Be Moral

For example, the very word democracy is a case in point. Everybody speaks of democracy. The one cure for the ills of our age is, some say, more democracy. And they are always applauded when they say that. But what do they mean? If we asked an audience of a thousand, listening to a speaker hurl democracy at them, to write on a slip of paper immediately and spontaneously what each one means by democracy, I am sure that we should have some very curious definitions. But all of them would likely indicate that it means less voluntary or involuntary personal discipline. It might be summarized in the phrase, "Anything goes!"

But anything does not go. That is the difficulty which mankind faces in these 40's of our century. Anything does not go. The destruction of at least one trillion dollars of wealth does not go; sixty million casualties is not "anything goes." The destruction of a dozen nations, the re-establishment of human slavery, the suppression of religion, the revival of savage hate and vengeance do not go. They are basically immoral and the human race suffers from a suffusion of immoralities.

We are not thinking straight when we accept the crimes of Yalta as inevitable. Nothing that is wrong is inevitable. Man may be willing to compromise with the truth to achieve an end, but he does so knowing that falsehood cannot produce truth and that lying is wrong whoever the liar. Yalta was a monumental lie, and mankind is already paying for it.

Similarly we are told that Poland had to be sacrificed to keep Russia in the war as Manchuria had to be given to Stalin to keep Russia in the war. But who had the authority to hand over the millions of human beings of Poland or Manchuria to an enslaving power without the consent

of those peoples? Are they things, chattel, beasts to be moved about at the will of tyrants or are they human beings created in the image of God?

The Touchstone: Human Dignity

Obviously, the fallacy is that we have forgotten that man is not a creature of nature, like a stone or an amoeba, but a special creature of God, possessing will and memory and character. As long as man is interpreted as something biological, to be measured and counted and used as though he were a cochineal or a mule; to be told to procreate when population is needed or to cease producing children when population is excessive; to accept as truth what politicians controlling the State say is true even if they know that every word of it is false—if that is man's estate the world must be disturbed and dislocated.

The real trouble with our age is that our generation is the end-product of a century of the demoralizing of the human race, particularly in Western countries. Education has become functional and secular, avoiding every moral precept even to the extent of divorcing this age from the experience of the human race during the thousands of years that it has moved upon this earth. Thus, the Ten Commandments have become not only "old-fashioned" but "relatively" true. Yet, truth cannot be relative or comparative; unless it is absolute, it is not true.

Human standards have become debased because human beings are reared without moral disciplines. Applied to politics, this debasement of standards has resulted in the acceptance of brutality as a noble agency for the correction of human ills; mercy, charity, forgiveness, love are regarded as the characteristics of an effete civilization which is crumbling before the atomic bombs of the new dispensation coming out of Moscow.

And it is all logical. For if there is no God, there can be no morality; if there is no morality, there can only be brutality. Thus, science, which freed education from religion, has returned man to the jungle. Having made a fetish of a false definition of democracy, the materialists of our day have released man from voluntary disciplines only to enslave him to the brutish power of the State. Having announced that he has no soul, they have deprived him of his dignity, and having insisted that he must measure happiness only by possession, they have deprived him of both possessions and happiness.

The political problem of our era is the restoration of man to freedom so that he may exercise his will independently of the State. In a word, slavery must go. It does not matter what may be expedient or inevitable,

whether advocated for good or for bad purposes, by popular or unpopular leaders, slavery is an evil, and enslavement to the State is as deep an evil as enslavement to an individual.

Therefore, the test of any political measure at this moment, from a moral standpoint, is what does it do to man?—not to millions, not to majorities or minorities, to groups, to masses, to mobs—but to one man, one individual human soul?

By that test, measure Moscow, Teheran, Yalta, UN, everything that comes before us in these days of confusion.

Clothes and Papers

Here is the way things work around St. Joseph's House of Hospitality. In the morning we got a letter from Los Angeles, saying: "I have sent you some clothes—overcoat, pants, shirts, socks, muffler. In the name of St. Anthony, may someone find a little comfort out of them. Good health and peace be with you."

Two hours afterward I noticed a pale and distraught young man walking up and down the street and looking in the window. Finally he came in and asked if we had some clothes. We gave him the clothes which had just come in. He was a veteran of this war, and his hand was shaking when he showed me his discharge papers.

I hate it when people try to show me papers. It is an awful thing that we Americans now have to go around with cards and papers in our pockets. And it is still worse when people feel that they have lost their identity when they do not have those same papers.—Dorothy Day in **The Catholic Worker.**

One Sunday when President Truman, Senators Burton of Ohio, Hatch of New Mexico and Jim Mead of New York were flying in an Army bomber, on Truman Committee business, non-stop to Los Angeles, Mead said:

"Harry, this'll be the first Sunday in years that I've missed Mass. We don't get in till afternoon."

Mr. Truman soon strolled forward to the pilot and said:

"If you see an airport near a town anywhere along here, I wish you'd drop down."

Soon the plane taxied down the Albuquerque strip and as it came to a dead stop near the gates Mr. Truman turned to Senator Mead and said:

"Jim, you're not going to miss Mass."—Anecdote related by Caswell Adams.

Behind the Ordo

William O'Shea

Some notes on saints, feasts, and ferias

THERE is a passage in Bishop Kelley's fascinating autobiography which has never ceased to make me wonder since I first read it some years ago. It occurs in that part of the book which describes his seminary days, part of which the future bishop spent under the immediate direction of Bishop Rogers of Chatham, New Brunswick. The instruction given by the good bishop was of a decidedly unconventional nature; it was imparted in the sacristy of the Cathedral just before he said Mass. Consequently the Mass was late in starting, but that is beside the point. Any book would serve this unique teacher's purpose, and the author tells us that many times he did not get beyond the ordo. That is what puzzled me the first day I read it and puzzles me yet. "How could such a book as the ordo, so grudging in the information it gives us, serve as a starting place for such interesting lectures?" I wondered. With the passing of the years I can understand a little better how it might be done, but I'd still like very much to know how it *was* done.

For there is no doubt that the ordo, while very helpful and valuable, is an exceedingly colorless book. It is safe to say that no one would occupy his time with it one minute more than is absolutely necessary. Yet it can be interesting at least as a point of departure into a fascinating field of Church History. Or perhaps we should call it a by-road, one that is seldom traveled—the history of the Christian feasts and festivals. The ordo is, after all, a calendar which lists the feasts to be celebrated, indicates their rank, and assigns them their place in the annual life of the Church. The story of some of these feasts and how they came to be observed makes interesting reading. There is history which has been preserved for us in the very presence of these feasts in our calendar.

We take them all more or less for granted now as we see them appear in their cryptic dress in a modern ordo, yet behind their introduction into that calendar there is often a strange or unusual story. Many long centuries have gone into the making of the calendar and scarcely a nation in Christendom but is represented there. The presence of certain feasts reflects the tendencies of the age in which they were introduced, or is a memorial of the piety of one of the sovereign pontiffs or even of some secular prince. Religious orders have played their part in building it

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up, and we know of at least two feasts which are there because of the quiet yet determined persistency of humble saintly women whose mission it was to establish them. Some of these feasts recall by-gone victories over the hostile power of Islam which more than once threatened to engulf Europe and destroy Western Catholic culture.

Simple at First

Without any attempt at a scientific or orderly classification of these feasts, we may pick up the ordo at random and look into what is behind some of these feasts. The ordo itself, by the way, was not originally the carefully edited annual affair which we have today. The earliest ordos were local directories containing lists of the recurring feasts or fasts observed each year in some monastery or Cathedral church, with detailed directions for the performing of divine service. They were simple, uncomplicated lists. It was only with the passing of time that these calendars became loaded with feasts. Commemorations were introduced into the liturgy, and what once was simple became complicated to a degree. The early martyrologies played their part in the making of the ordo too; often the line of demarcation between the one and the other would be hard to find. These directories often contained all kinds of extraneous information that we would not expect to find in a modern ordo, such as astronomical and even astrological information.

I suppose everyone has noticed that nearly every month has its feast of one or two of the Apostles. Now it is a general principle that a Saint's feast-day is normally on the anniversary of his death or of some event intimately associated with him, for example, the anniversary of his consecration as a Bishop. It does not appear likely that the Apostles would have died, or been martyred, on days so appropriately dispersed through the year. Then too, so many of these feasts fall near the end of the month that it is hardly a coincidence. What interests us at present, however, is that there is a long story behind their presence in the calendar at all.

Late-Comers

You would imagine that the Apostles would be in the calendar long before any one else and that their feasts would be among the oldest in the Church, but that is not so. Actually their cultus was merely local for centuries and it was not until after it became customary to celebrate the feasts of confessors universally that the feasts of the Apostles were extended to the universal Church. The fact that most of them labored and were martyred outside the confines of the Roman Empire explains their late coming to the calendars of the West. (This explains also why we know so little that is

definite about them.) People were more likely to lavish their attention, as well as their devotion, on some local celebrity who, if he did not belong to the Apostolic College, at least had the advantage of being better known in that particular region. The Apostles' feasts were not even of double rank until about 1293; they became doubles of the second class only much later.

Simple and Double

Perhaps it would not be amiss to say a word here about the classification of feasts, which sounds very complicated and puzzles even clerics at times. At least it is safe to say that the reason for the terms double, simple, semi-double is not too widely known. The most probable explanation given for the term double is that in Rome, before the ninth century, it was the custom to say two offices (matins) on feast days—one for the feast and the other for the feria. In time, the feria dropped out, but the name double remained to remind us of its origin. (Some of us would not find too much fault with the elimination of one of the matins!) Since the feasts which were celebrated in this fashion at Rome were solemn and important feasts, it became common to call such feasts "double" in opposition to the ordinary feasts which were called "simple." Later on this term was extended to feasts which had never had two offices. The whole system of classification consequently springs from these two sources, semi-double being between simples and doubles, and doubles themselves having various degrees of importance, indicated by the extrinsic solemnity which accompanies them.

But to return. Of the Apostles' feasts the oldest and most famous is that of SS. Peter and Paul on June 29, the day on which a constant tradition asserts that they were both martyred. Strangely enough however, there is another tradition—of much less weight than the first, it is true—that, while they both died on the same day, they died in different years. In other parts of the Church the two Apostles were commemorated on December 28th, but June was the date used at Rome and that date gradually prevailed throughout the entire Church. Formerly this was a very great feast celebrated with much solemnity throughout western Europe. It still is a first class feast; the only feast of an Apostle so honored. The emphasis in the Mass and Office on that day is on St. Peter rather than St. Paul, but the Apostle of the Gentiles has his "commemoratio" on the next day. The reason for this commemoration is that at one time it was the custom to sing a Mass at the tomb of each Apostle, on June 29, but as their tombs were a great distance apart it was a great hardship for the people to travel to the two tombs on the same day. For that reason, the

Mass at the tomb of St. Paul was said on the next day, which was called a "commemoratio" of St. Paul.

After SS. Peter and Paul come the Apostles John and James, who once shared the same feast-day—December 27, although it is unlikely that either of them died on that day. The reason for this rather appears to be that some compilers of calendars wished to put those Apostles who were most closely connected with our Lord on the days after Christmas. This view is strengthened when we remember that in some places the feast of SS. Peter and Paul was celebrated on the 28th of December. By the process of elimination which often obtained with these feasts St. John gradually eclipsed St. James and the 27th of December became his feast-day exclusively. Yet September 26th seems to have been the real day of his death. As for St. James—he shares the first day of May now with St. Philip, because a church at Rome was dedicated to these two Apostles on that date in the sixth century.

Symbolic Feasts

Paging through the ordo we meet several feasts which are not dedicated to the Apostles themselves but to something connected with them. Thus we have the two feasts of St. Peter's Chair which honors the primacy of St. Peter symbolized in his chair of office; the feast of St. John before the Latin Gate which commemorates the virtual martyrdom which Tertullian assures us he suffered; the feast of St. Peter in Chains which celebrates his escape from prison and the anniversary of a Church dedicated to the Prince of the Apostles; and the Conversion of St. Paul which originated as a commemoration of the translation of his relics. Incidentally, other feasts in the calendar owe their presence there to the dedication of some church on that day. The feast of the Apparition of St. Michael on May 8, for example, is one of that kind, as well as his regular feast day, September 29, which is officially called the Dedication of St. Michael. By the way, the full title is "of St. Michael and All Angels." That explains the use of the plural blessing for the eighth lesson at Matins, otherwise so puzzling.

St. Joseph, a Newcomer

Nowadays, when St. Joseph occupies such a large place in our devotional life, it is difficult for us to realize that he who was so close to Jesus and Mary should have a cultus that is so recent in origin. Yet during the entire middle ages his feast was purely local, observed only in some of the monasteries. The reason for that was that in the early centuries the martyrs were the only ones to receive special veneration. Devotion to confessors is invariably later in spreading to the universal Church. His later (and late) popularity was

brought about by the special devotion of certain fifteenth century saints, a devotion which one of them, St. Bernardine of Siena, propagated widely by his influential preaching. Finally he entered the calendar under Sixtus IV, but with only a feast of simple rite. By the sixteenth century it was a double and observed by many religious orders. But it was the devotion of secular princes to him that prompted Gregory XV to make his feast a day of obligation in 1621. Although no longer a holy day the 19th of March still retains the dignity of a first-class feast.

—And St. Anne

The immense popularity which St. Anne enjoys causes wonder when you remember that she is nowhere mentioned in the sacred scriptures and that very little authentic information is to be had on her life and death. Her feast is a double of the second class now and in many places a first class feast. (I believe that more churches in the United States are named after her than after any other saint.) Yet, here again we note the phenomenon that her name does not appear in any western calendar before the middle ages. It was as late as 1378 that Urban VI, at their own request, authorized the English to pay special cultus to St. Anne. Her feast was approved for July 26 by Gregory XIII in 1584 and raised to duplex rank. From all we can gather, her popularity grew under the influence of the "Golden Legend" of Jacobus de Voragine which was a standard "best-seller" in the middle ages.

Her spouse, St. Joachim, with whom she shared a feast in many eastern calendars owes his most recent prominence (Double of the Second Class) to the fact that Joachim was the baptismal name of Leo XIII. Naturally he was devoted to his patron, and being Pope he could do something about it. It is very likely, by the way, that these two names —Joachim, "Preparation of God" and Anna, "Grace"—were chosen for them by those who did not know their real names. They do not appear in any manuscript before the fourth century.

The intimate connection between St. John the Baptist, the last and greatest of the prophets, whose mission was to announce that the Messiah who was foretold had come at last, insured him a high place in Christian consciousness. In fact he shares with St. Stephen the distinction of having been honored throughout the whole Christian Church from the beginning. Both have an extra feast dedicated to their martyrdom. Very early in history the Nativity of St. John was a holy day of obligation and even today, although not a holyday any more, it still ranks very high. But no-one seems to know exactly why the 29th of August was chosen as the Feast of the Beheading. Perhaps a translation of his relics took place on that day somewhere, but if so,

there is no record of it. St. Stephen's extra feast in August was meant to commemorate the discovery of his relics which took place in the sixth century and which gave added impulse to the devotion, already ancient, to the first martyr.

The festival of St. Catherine on November 25 passes by nowadays with very little notice paid to it (except in certain countries where a school holiday is given in honor of the patroness of philosophers), but it was a great feast in the middle ages and St. Catherine was held in high honor throughout western Christendom. She was the patroness of the Theological Faculties in the Universities; her name was often given in baptism; she frequently appears in the sacred art of the late medieval period. In spite of all that, it is extremely unlikely that St. Catherine ever existed; certainly her popularity was based upon a legend which was too readily accepted by the credulous and her feast has no historical basis.

Another woman saint who has enjoyed immense popularity, at least as the patroness of musicians, is St. Cecilia. She is much more fortunate than Saint Catherine in that there is sound historical basis for her cultus. She was martyred beyond doubt, but her acta are untrustworthy and her association with music, which has won her an enviable place in art and literature, is very likely based on a misunderstanding of a phrase "Cantantibus organis Caecilia decantabat Domino," which was taken to mean that Cecilia was playing the organ, instead of listening to it! Originally her cultus was limited to Rome, the place of her origin and martyrdom. November 22 is not the date of her martyrdom but the anniversary of the translation of her relics from the cemetery of St. Praetextatus to the beautiful church in Rome which is dedicated to her. Here again we see the same phenomenon that occurred with St. Stephen—the discovery of her relics led to an intensification of devotion to the saint.

St. Mary Magdalen

There is an ancient legend that St. Mary Magdalen, together with her sister St. Martha, and St. Lazarus, journeyed to Marseilles in Southern Gaul. This explains why she was specially venerated there during the middle ages when her feast was kept as a holy day. The present breviary is more cautious and gives no details of her life. The legend is late (relatively) and rather unreliable. The rubric today directs that we say the Credo in the Mass of her feast, and of course it is fitting because she was selected by God to bear the news of the resurrection to the Apostles — "fuit Apostolorum apostola," as the breviary says— but who first had the idea of doing so does not appear.

The month of November is

closely associated, through popular devotion, with the Holy Souls. To the priest the beginning of November means the double vespers of All Saints Day and the unusual privilege of saying three Masses on All Souls Day. They are both old feasts now, but they are not among our really ancient feasts. We must remember that for centuries the martyrs alone of the saints were paid external cultus. Then the local saints (mostly bishops) were introduced into the local calendars, but the veneration of confessors became general only with the introduction of the process of canonization.

A Note on All Saints

Our modern feast of All Saints started as the feast of All Martyrs and was observed on May 13, the anniversary of the dedication of the Pantheon at Rome, under the invocation of Our Lady and All the Martyrs. The reason for that was to make sure that all the martyrs would be honored by a collective feast. This day became a day of pilgrimage at Rome and before long was associated with all the saints — confessors and virgins as well as martyrs. According to one writer, the reason for the change from May 13 to November 1 was that the influx of pilgrims was so great in the spring that food could not be had for pilgrims and Roman citizens both! I suppose they could count on less pilgrims (or more food!) in November. Besides this feast observed throughout the whole Western Church, some religious orders keep an extra feast in honor of the saints of their order and the Irish Church has All Saints of Ireland on November 6.

We owe the Commemoration of all the Faithful Departed, or All Souls Day, to the religious orders. The Cluniac Benedictines began the pious custom of remembering their dead, in the tenth century. It is they who appear to have introduced the double vespers on All Saints day which makes that day's office unique. Other religious orders took up the idea, but the secular clergy were slow to do so.

The date of the introduction of All Souls varies throughout Europe. By the sixteenth century however, it seems to have been observed throughout the West. Before the First World War only Spain and Portugal enjoyed the privilege of having the three Masses on All Souls Day. This they had by virtue of an indult which was the extension of one which the Dominican friars of the priory of Valladolid had enjoyed for some time. Curiously enough, we find that their indult had been a confirmation of a custom which they had introduced of their own authority in the 15th century in order to satisfy the many demands for Masses on that day. Benedict XV had been with the nunciature in Madrid before he became Pope and was familiar with the Span-

ish custom which he extended to the whole Latin Church.

The Blessed Virgin appeared early in the calendar, for the Assumption is the oldest of her feasts and that goes back to the fifth century in the East and the seventh in the West. It was at first called, by both Eastern and Western Churches, the Falling Asleep, or Death, of the Blessed Virgin. This caused confusion and doubts about the object of the feast, so in the ninth century the name was changed to the "Assumption." The ancient tradition that Mary had died on that day explains the choice of date. The Nativity and the Annunciation are likewise ancient feasts. No one knows why September 8 was chosen as our Lady's Birthday, but the choice of March 25 is obvious for the Annunciation. It results in the Annunciation falling at a rather inappropriate time, liturgically speaking, inasmuch as it commemorates an event which we would expect to celebrate in Advent.

Smaller Feasts

Leaving aside the feast of the Immaculate Conception which has a very long history of its own we may say with regard to the lesser feasts of the Blessed Virgin that it is striking how many of them have been introduced to commemorate some signal delivery of civilization from perils that threatened it. That some of them have a curious way of being revived even after Popes have suppressed them is worthy of note too.

The ember days are now regarded as times of special prayer for the priests to be ordained at those times, but originally they had no connection with ordinations. They were introduced to take the place of the heathen days of prayer to the agricultural deities of ancient Rome. From Rome they spread to the rest of the West. It was not until the time of Gregory VII that they were fixed in definite weeks of the year.

One of the most curious things about the feasts is the position of that of St. Margaret of Scotland, which falls on June 10. It is not there for any reason connected with the life of the patron saint of the Scots, but simply because that day was the birthday of the Stuart pretender James III, who asked the Holy See that it be celebrated that day!

This excursion at random into the history behind the ordo has given us some idea of the interest that may be aroused by a closer study of the origin and development of the calendar. Perhaps it will contribute to a quickening of that interest in those who use the ordo most. Certainly it will be found an easy and convenient way of learning much about the background of the Liturgy and will repay well any efforts made to enrich our knowledge of the subject.

The First Five Years

Rt. Rev. William Newton

A survey of the reception accorded the confraternity version

FIVE years have elapsed since the Episcopal Committee of the Confraternity of Christian Doctrine offered the Catholics of this country their revision of the Challoner New Testament. This is not a long time when compared with the many generations through which our approved version endured; and yet it is long enough to permit a review of its career, and an estimate of its success in accomplishing the purposes of its authors. It is not the aim of this paper to reexamine the work, but rather to glance at the reception accorded it by those for whom it was intended. Even such a limited view of the subject is opportune. In a sense the issuance of this edition of the New Testament was experimental; not that it was presented with any hesitation, but it did not preclude future attempts at still greater accommodation to our needs should this be warranted. The manner of its reception will have demonstrated whether or not it has met the demands placed upon the vernacular version by our times.

Objectives of the Revision

To arrive at a proper estimate of its success we must recall the circumstances that brought the Confraternity New Testament into existence, and we must also keep in mind the objectives of its originators. Experience had brought to light how sadly inadequate the Challoner version had become; the vast majority of our laity had practically abandoned it, and those who attempted to use it for study found it extremely difficult to understand. It thus had become obvious that if we are sincere in our recommendations that Catholics make use of the Scriptures something more within their grasp had to be provided. Enquiry into the means of accomplishing this led eventually to the appearance of the revised text of the Confraternity.

From this situation rose the two very practical ends for which the work was done. The first was to effect an improvement of Challoner's version. There were no intentions to change our traditions. The Vulgate was to be retained as the basic text, and the style of the Challoner edition was to be retained as far as possible. Moreover, there was made no effort to compete with other English versions, whether Catholic or Protestant. If either of these purposes had been in the mind of the Episcopal Committee, or of the scholars entrusted with the task, a much different

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Dr. Newton was Secretary of the Editorial Board of the Confraternity Version.

direction might have been taken, and quite other results achieved. This limited aim of the work was never lost to view. The second objective was to get the New Testament read by our laity. The effect of this upon the resulting text will have been extensive, though all striving for clearness must be subject, as it was made subject in this work, to accuracy in rendering the thought of the hagiographers.

There are a few other features of the undertaking that will help us form a judgment of its success. Primary among these is the fact that the project originated with a committee of bishops; that every step in its progress was subject to their supervision; and that their sanction was stamped upon it when it made an appearance. From the start, therefore, the revision enjoyed a degree of ecclesiastical authority. Further, the accomplishment of the work was given into the hands of a rather large group of Catholic biblical scholars. There was much conference over various difficult questions; much criticism was sought in the course of their labors; there was a great deal of careful editing. All this gave the version a measure of scholastic authority.

Another advantage marked the appearance of this edition of the New Testament which must not be left out of consideration. That is the episcopal favor with which it was sent forth. About two-thirds of the bishops of the country received it into their dioceses with letters of approval; and in one or two instances it was accepted as the official vernacular version of a diocese. Moreover, the bishops in their annual meeting at Washington in the fall of 1941 passed a resolution heartily commending those who had brought the version to press. And on various occasions the Apostolic Delegate at Washington praised the revised text and bestowed upon it his blessing. Few if any Catholic versions of the New Testament in English have been sent forth with such benediction.

Wide Circulation

With this as background, it will be interesting to enquire into the reception given the text by the people for whom it was prepared. For the facts here presented we are indebted to the office of the Confraternity of Christian Doctrine in Washington, D. C. The figures will have to be taken as approximate, for some few months have passed since they were first compiled; but in all instances they will be close enough for the purpose of illustrating the spread of the revised text.

Of the New Testament itself, to date some 900,000 copies have been put in circulation. Perhaps half of these were distributed during the first year of its existence, the rest have rather uniformly been spread over the other four years. This, however,

is not the only or the greatest evidence of the text's dissemination. The late Msgr. Stedman's *My Readings from the New Testament* has exceeded in number of copies the circulation of the entire New Testament. How far this book has reached in the civilian population we do not know; but more than a million and a half copies were given to Catholics in the Army, before it was excluded because of Jewish objections to some of its footnotes. Its place was taken in the Army by an edition of the liturgical Epistles and Gospels, of which about two million copies were given away. Perhaps many more were distributed among the personnel of the Navy.

Another wide outlet for the new text has been its adoption for use in English translations of the Missal. For instance Monsignor Stedman's Missal alone has reached the large figure of five and one half million copies. Other Missals and prayer-books employing the Confraternity text have something more than two million copies in use. Various journals and periodicals likewise have secured the right to the use of the revised text, and they have done much to give it circulation. Together with Missals and the like, some fifteen million copies of such publications have carried the new version to the Catholics of this country alone.

Not the least means of familiarizing our people with this version has been its publication for use in the pulpit. For this purpose it has been adopted by more than half the churches of the country. This has brought the text its greatest audience, and has also put it to its greatest test; for both the priest reading and the congregation hearing, its changes will be more noticeable.

We have no certain way of telling what circulation the Confraternity text has found in other English-speaking countries, though we know it has made its way into all of them. In at least a few places in England it is read from the pulpit; and the book has been on sale there from the time of its first appearance. It has not in all probability gone very far in that country, a notably poor market for the Catholic Bible, and especially for one prepared in America. Canada has been rather cordial in its acceptance of our revision. Its heartiest reception, however, outside the United States has been found in Australia, where it is being published in brochures containing the separate Gospels. Undoubtedly this has made the Catholics of that country rather well acquainted with it.

This wide and rapid spread of the Confraternity New Testament is extraordinary, especially when we take into consideration the hesitation with which a new vernacular of the Scriptures is normally met. Some explanation might be found in the episcopal favor with which it initi-

ated its career; but this will not explain all. In very few instances was any insistance placed upon its use in a diocese; even where the bishop had failed to give it written approval it has received equal dissemination and extensive use in the pulpit. The news items in the secular press added some impetus to its earlier spread; but this fails to account for its continued distribution in much greater volume than the older text ever enjoyed.

Very Little Criticism

Volume alone, however, is not the final evidence that the new revised text has found a welcome among us; the criticism it has received must also be regarded. To start with, criticism was expected; it is looked for in almost any publication, and not the least when the publication is a new version of the Scriptures deliberately contesting the field with the accepted and traditional text. Further, all criticism has to be weighed. Favorable evaluation of a book is inclined to be less vocal as a rule than adverse opinion; and we have found this to be the case in the instance of the Confraternity New Testament. The source also from which voiced opposition comes must be noted; personal interest can even in the matter of a version of the Scriptures color one's view.

To the acceptance of the Confraternity text there has been remarkably little opposition. There has been the expected resistance on the part of the indifferent, those who have so lost interest in the Scriptures that a new version has no meaning for them, or those for whom the old was good enough and will remain good enough. Others have perhaps tried or listened to parts of the revised text and, finding it strange, have returned to their occasional use of Challoner's. Some publishers have taken advantage of this reaction and have attempted to reissue Challoner's version with the advertisement that they were presenting it "in all its beauty." They might have added, "and with all its inaccuracies and obscurities." This is all part of the tenacity of a version that has held the field alone for almost two hundred years.

The more active opposition, again extremely little in volume in view of the nature of the subject, has also been anticipated in most of its details. Some of this has been of a general nature. A rather small element tends to reject the work as entirely bad; but such general propositions fall by their own weight. In some cases dislike for one or the other change has been generalized into a dislike for the entire work. This holds true especially in the judgment passed by some on the English style of the revision. But in this connection an interesting experiment was made by the Episcopal Committee. The Gospels of the revised text were

submitted to the judgment of two prominent literateurs, both recognized for their style. Naturally, they found much they would correct, a good deal of this being in favor of the rhythm of the older version. The subjective character of their opinion was brought out by the fact that the one writer did not approve more than fifty percent of the changes advocated by the other. The question in this experiment, as in most of the criticism offered the style of the revision, was not so much one of correctness as of personal taste.

It Stands the Test

There have been extremely few who have ventured to oppose the principles upon which the revision is based, or to impugn the correctness of its interpretations. Every instance of this sincere and helpful criticism has been impartially considered, all of the suggestions being submitted to the judgment of the authors or editors. Some lapses in the matter of consistency of translation have been noted; a number of improvements in style have been accepted; but for the most part the text has stood up well under the severe examination to which it has been subjected. These passages were called into question for their theological accuracy, but upon examination by the original censors they were found to be in no need of change.

Practically all of the details to which exception has been taken, such as the modification of expressions or verses frequently used, the new terminology for coins, weights or measures, were anticipated in articles written prior to the appearance of the revision. It was known that these changes would be hard to accept, and harder to become accustomed to. One still hears objections to *denarius* for "penny," to *spirit* for "ghost," to *Golgotha* for "Calvary." In all of these and numerous other departures from the traditional version, correctness had to take precedence over any other consideration; and the correctness of these matters has yet to be disproved. It may well be hoped that greater familiarity and perhaps a word of explanation may remove the remaining objections to these changes.

In spite of all opposition and the obstinacy of the traditional version, it may be concluded from this survey that the Confraternity New Testament has not merely succeeded in getting a hearing, it has taken a good hold upon a place in our biblical interests. Its circulation is still relatively small in proportion to the great number of Catholics in this country, and yet it has made its way with much less difficulty than might have been anticipated. This is encouraging, because it means that at least there is indication of the revision accomplishing what the Episcopal Committee ambitioned.

More Intelligible and Accurate

In the first place it has been found more intelligible and hence

more acceptable to Catholics in general than the older version. This follows from the fact that it is in every respect a distinct improvement over Challoner's text, not merely in that it is more readable, more modern in its English expression, but more importantly that it is immeasurably more accurate in bringing us the original divine message. This latter virtue of the work will be appreciated more by those who have had occasion to use it in teaching, whether with regular college or seminary classes or with study groups. It will be strange if this fundamental soundness of the revised text does not eventually outweigh the superficial objections made to some of its details.

It is easy to acknowledge that this revision is not perfect, that it leaves room for further improvement; and the first to agree to this will be the men who had a hand in its preparation. A committee formed from that group has been active from the time of the revision's first appearance, whose duty it is to take notice of all constructive criticism with a view to bringing the work to greater perfection. Some changes have already been adopted, many others will undoubtedly be received and utilized. This is for the future. For the present we may be satisfied that a break has been made with the poor traditional text, a break that has prepared the way for the ultimate accomplishment of a version that will be entirely acceptable and stimulating.

It would be too sanguine to hold that the Confraternity New Testament has done all that it might in the way of reawakening an interest in the New Testament among Catholics. More than a new version will be required for this. And yet it has found place in homes where otherwise the Bible would remain unknown, and it has opened up the divine message to many who otherwise would never have tasted of it. It has in this way helped speed the day when the Scriptures will become for our people the spiritual fountain God intended them to be.

Priest Protests Parking Meter Near Church

Conshohocken, Pa., April 26—(AP)—Parking meters in front of St. Matthew's Roman Catholic Church would be "an affront to religion," the Rev. Joseph W. Kavtaugh (sic) told the town council last night. He said:

"It's a sad commentary on this community if a person has to pay to enter his church."

The council voted to amend its parking meter ordinance to exclude church property.

Beware, Lukewarmers!

M. Eugene Boylan, O.C.R.

First principles in priestly spirituality

IT is fairly safe to say that all we priests can remember some time in our early days when we made up our mind that we were going to be good men and good priests. We may, perhaps, when forming that purpose, have stressed zeal in the ministry rather than personal holiness, but at least we decided that our spiritual life would not be neglected; we resolved never to give up mental prayer or spiritual reading, and we chose certain other practices to which we intended to be faithful. We were going to preach the Gospel; yes—but we were going to be sincere about it, and to practice what we preached.

And it is also fairly safe to say that few of us can look back on those good intentions without realizing that things now are not quite what we intended or what we hoped they would be. Somehow—for one reason or another—it did not work out just that way. A time came when we felt that the plans and habits formed in the seminary did not quite fit in with life in a parish. Then, too, the things that used to move us lost their appeal. The fervor that we hoped to have in handling the Blessed Sacrament did not last. Hearing confessions became weary work, and the thrill of giving absolution soon disappeared. Prayer—well, the less said about that, the better! We still have our office to "say," and, thank God, we still "say" it; but it hardly means a whole lot to us. We try to finish it quickly, so as to have time to say a few "real prayers." And even there, our old favorites have let us down; they no longer seem to have their former meaning for us.

Perhaps things have even gone further. Perhaps some of us have decided that, after all, holiness is not the main thing. There is plenty of work to be done in the parish, and the great thing is to get that done; holiness is not for men like us. And we come to some sort of a compromise with ourselves. We even develop great skill in justifying that compromise to ourselves. Every time a book or a remark seems likely to reproach us, we are quick to use our ministry as a lighting conductor to pass the stroke to someone else; we immediately decide how perfectly that would apply to so-and-so, or how useful that would be for such-and-such a sermon. We even build up some new chapters in theology to justify our position—a really "practical" theology. We become adepts at finding some in

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Father Eugene is a monk of Mt. St. Joseph's Abbey, Roscrea, Eire. See "Currente Calamo" for a further introduction.

the diocese who do *this*, and other some who do *that*—and we go and do likewise; combining in ourselves the "customs" of the whole diocese in so far as suits our particular desires. After all, why should a man desire in any way to vary from a kindly race of men? And anyhow: is not custom the best interpreter of the law? And so on. Each of us can fill in many chapters in the story for himself.

Perhaps . . . Perhaps . . .

If we are honest with ourselves, we will feel that somewhere or other we made a mistake or took a wrong turning, we cannot, perhaps, tell exactly where. Perhaps we tried too much at the start; perhaps we had a wrong notion of what God wanted from us; perhaps we got frightened at the thought of the endless renunciation that faithful friendship with Him seemed to involve; perhaps we misunderstood His handling of our case, and, just when He began to advance us in holiness by undoing some of our work as a preliminary to substituting some of His own, we decided that we had better cut our losses and be satisfied to be like the rest of men. Perhaps . . . well—there are many possibilities, and there is no need to enumerate them all.

Each one of us will have to diagnose his own case. With a view to aiding him to treat it, we shall try to draw up what a medical student once called a "gunshot prescription"—he did not know what was wrong with the patient, so he put in a little of everything to make sure of hitting the mark. And so in this series of articles we shall try to cover the main points of the spiritual life of the priest in a practical way. Each one, with the help of God, may thus find out whether anything is wrong in his own case and decide what must be done to put things right.

But there are two things upon which we must all be agreed. First, no matter how far or how badly things have gone wrong—even if we are completely off the rails—God *can* put all right, and God is ready to do so! He is our Saviour, and it is precisely because we are men—sinful men—who have gone astray, that we have a claim upon His help as our Saviour. And He is God. Therefore there is no limit to His power or to His mercy in helping us. He can even turn our failings to good account. On this first point we must be certain. For if we do not trust God as our Saviour, we shall not have the courage to be honest with ourselves and to admit our failings and infirmities. Each of us has to learn to imitate St. Paul and glory in his infirmities precisely in order that the power of Christ may dwell in him.

Secondly, we must agree to take Our Lord at His word. He said that His yoke is easy and His burden light. If we let our imagination frighten us with pictures of the impossible demands of penance and self-abnegation that His friendship is go-

ing to make upon us, can we really say that we believe what He said? Actually, when He does ask us to give up something, it is only in order that He may give us something else instead, which is a hundred times better. We have His word for that, too! Surely we can take God at His word!

Develop an Attitude

Having agreed upon these two points, let us now consider the practical aspect of the spiritual life. On this point we may not agree. Many consider that a practical discussion of a priest's life should give a detailed programme for the day and a direct solution of all its difficulties. Some programme is necessary; but perhaps there is a better way of leading up to it which in the long run is more practical. Nearly all programmes, sooner or later, have to yield to circumstances. They are either too rigid, and they break under the strain, or else they are too elastic, and they stretch and yield—*ad infinitum*. For a priest, who has to lead a full spiritual life under the most varying circumstances, it would seem that the more practical and the more effective thing would be to form an *attitude*, rather than a programme. If that attitude is correct and sincere, and has its roots in a man's heart and in his convictions, he should not have over-much difficulty in planning his own spiritual life with the help of a competent adviser, and in adapting his plan, without destroying it, to each set of circumstances. We can at any rate see how far we can get by working on those lines.

What, then, must be the attitude of the priest? The best answer is that indicated by Our Lord to His Apostles at the Last Supper. He laid down the cardinal principal of the spiritual life and the foundation of all spiritual fruitfulness, when He said: *"Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me. I am the Vine: you are the branches: he that abideth in Me and I in him, the same beareth much fruit, for without Me you can do nothing"* (John XV, 45). That one phrase of Our Lord's: *"Abide in Me,"* sums up everything, and it will recur frequently in these articles. But before we consider its full implication, let us consider a special aspect of the relationship of the priest to Our Lord which is shown in the same discourse when Our Lord said: *"I will not now call you servants . . . but I have called you friends"* (John XV, 15).

The Friend of Jesus

Here is the first answer to our question. The priest must be *the friend of Jesus*. He is more than a mere servant. That being so, he must offer Jesus something more than mere service—for Our Lord wants more than that. No matter what may be our success in the harvest-field, no matter how much fruit we have gathered

for Him; He will not be content with that alone. In fact, He has no need of our services. He has many other instruments that He could use for His work if He so wished. But although He appoints priests for the good of souls, His choice of *you* and *me* to be priests, arises from His desire to make *us* His friends for all eternity. For that reason He has chosen *us* to work in partnership with Him; He is doing us a favor, letting us in on the ground floor so to speak. And no matter what fruit we gather for Him—and be it noted in passing, there is a great difference between gathering fruit and bringing forth fruit—if we do not give Him our friendship, we fail Him, we let Him down.

Jesus Has Chosen You

Let us now go back to St. John's Gospel and read the words of Jesus with a new accent: "I have chosen *you:* and have appointed *you,* that *you* should go, and should *bring forth* fruit; and *your* fruit should remain: that whatsoever *you* shall ask of the Father in My name, He may give it to *you*" (John XV, 16). In other words, Reverend Father, Our Lord has chosen *you* to do something which He could do ever so much better Himself—*per se vel per alium*—because He wants *you* to have the benefit of it, and because He wants *you* for His special friend. Perhaps that may throw some light on the inadequacy of our spiritual outlook and practice. *The Imitation of Christ* gives utterance to Our Lord's sentiments: *"Whatsoever thou givest besides thyself, I regard not; for I seek not thy gift, but thyself. As it would not suffice thee, if thou hadst all things but Me; so neither can it please Me whatsoever thou givest, as long as thou offerest not thyself"* (Book IV, c.8). No one else can give Him *our* friendship or *our* love. That is the one thing in our life that is irreplaceable; all the rest could be done by somebody else.

Our first step then towards a correct attitude is to remember that Jesus made each of us a priest because He wants each of us for a friend. Pius X in his *Letter to Priests* (English translation published by B.O.W. in 1918) quotes the text, *"I have called you friends,"* and adds: *"We priests, Christ's representatives, must bear Him in ourselves; and as His ambassadors, where He wills, there we must be. Since the sure and only sign of true friendship is to will the same thing—idem velle idem nolle; we must let that mind be in us which was in Christ Jesus, 'holy, innocent, and undefiled.' As His ambassadors, then, we must win men to belief in His law and teaching by first observing them ourselves, for it behooves us, who, as sharing His power, lift up men from the bondage of sin, to strive with all possible care not to be ourselves ensnared" (Pius X: Haerent Animo, 4, 8, 1908).*

This particular Encyclical is full of very helpful passages and

we earnestly beg all our readers to study it. For the moment we take from it three points: first, that a priest is the friend of Jesus whom he must bear in himself; secondly, that a priest shares in the power of Jesus; and thirdly—let us sum it up in the pregnant phrases—*"idem velle, idem nolle."*

These three points will suffice for the moment. There is little use in considering the usual reasons upon which our need of holiness is based. We have heard them so often that they have either taken their effect by now, or else we have become well inoculated against them. But there is one thing we should all remember. It is very easy to fool ourselves about our part in the fruitfulness of our ministry. Every single step that any soul takes towards God is primarily and essentially the work of grace, and the person who brings down that grace is the person who gets most merit for the advance of the soul. It is true that we priests are *ex officio* ministers of grace; that is, we can always call upon the results of someone else's "prayer and fasting." Our Lord and His Mother have done their share—it is more than a share—in obtaining every single grace we "minister"; but there are others, too, who "fill up what is wanting of the sufferings of Christ for His Church." It is these "others"—this "someone" —who will get the most of the credit for our ministry unless we too become power houses, instead of being merely high-voltage transmission lines. Our Lord warned us, *"unless you abide in Me . . ."*

No long consideration, then, should be necessary to see that we have to build up a living memory of Jesus Christ in our minds, and to keep that memory fresh and effective in our lives. To that we must join a conviction of our complete dependence upon Him in every action of our priesthood, and we must develop a generous desire to return His friendship. The first step to this end lies in the daily use of three things which are very closely connected together and by no means completely separate from one another in practice. These are reading, reflection, and private prayer.

Don't Fear Ascetics

These three we shall examine briefly in the following articles, leaving their fuller treatment for a later stage. But before we go any further, let us get rid of all vain fears. God is not going to ask us for anything unreasonable. He knows the clay we are made of, and He knows just what we have made of ourselves. We must always remember that He never asks us to do anything for Him without at the same time Himself coming to be our partner in doing it; for He is our full Supplement and our perfect Complement in all things. It does not matter what we are; He can sanctify us, if we are but willing. Even as simple Christians we have Him dwelling in our souls

to sanctify us; but as priests, we are sharers in His sanctifying power for our own sanctification as well as for that of others. Since we are bound to sanctity as priests, we can count upon Him for all the graces and help necessary even for the heights of holiness. Even if we feel we are hardened sinners, we must not forget . . . *"This man receiveth sinners."* That was His characteristic in the eyes of the Jews. Let us have no doubt about it, Father; He will certainly receive you and me.

This One Happened to Me

Hardly a miracle, but—

Francis J. Mueller

Some years ago, my duties included the care of a hospital situated within the parish. I used to call there every afternoon at three.

After breakfast one morning, while I was in the rectory reading my Breviary, I had a hunch —that's all I can call it—that I was needed at the hospital. No one had sent for me. I just felt a strong inner compulsion to go over there and see if anything had turned up.

"Any Catholics in critical condition?" I asked the head nurse.

"No, Father," she replied.

I was perplexed and turned toward the door.

Then I hesitated. . . .

"Well, have you admitted any new patients at all recently?" I asked.

"Just one, Father," she said, "But he's a Methodist . . . came in last night."

"How do you know he's a Methodist?"

"It's on his card."—And it was. She showed it to me.

"I'll see him anyway," I said.

Then I sized up the patient and decided to play my hunch for all it was worth.

"You're a Catholic," I said.

He turned his head and looked at me.—"Yes," he said wearily, "and you're a priest."

"How long since your last confession?" I asked, looping the stole around my neck.

"Thirty years . . ."

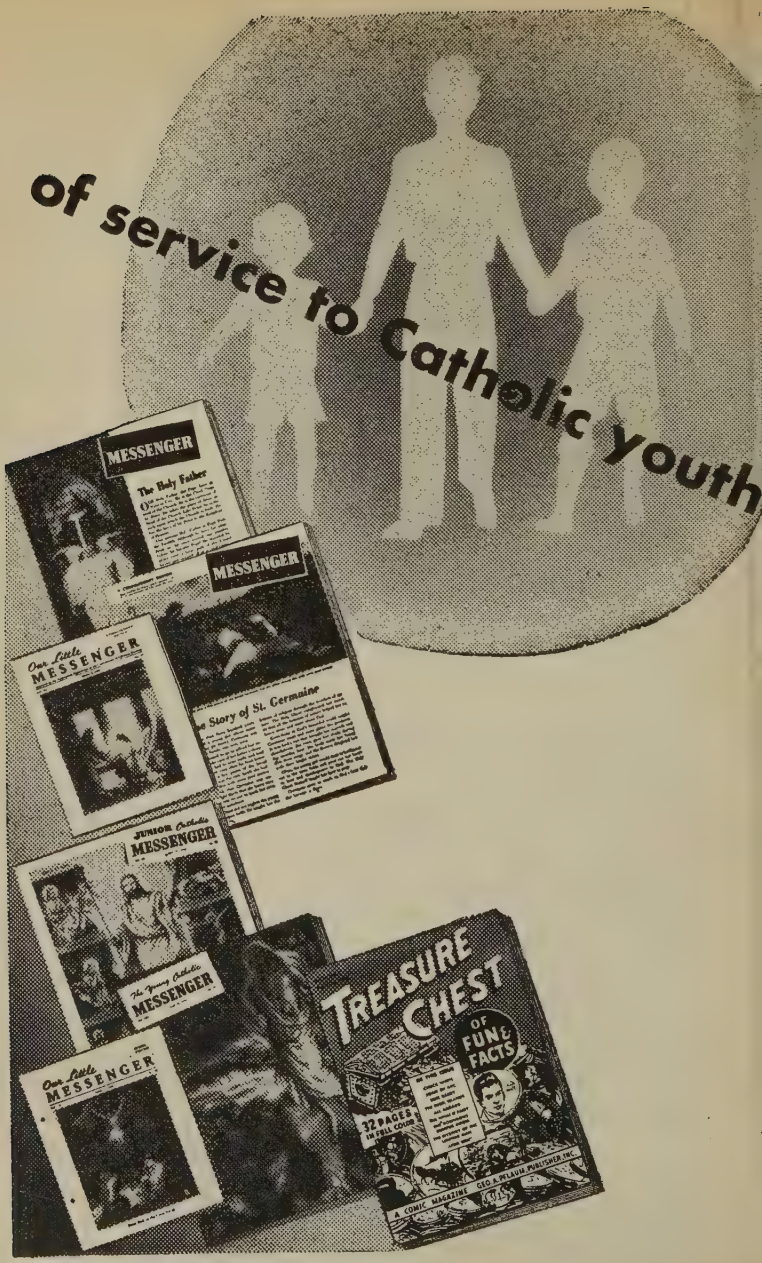
While I was screwing the cap back on the oilstock, I said:

"You must have done some great good in your life to have been granted such a favor."

"I'm not a good man, Father," he said gently. "You just heard my confession; but my mother taught all her children to say three Hail Marys every day for a happy death. And drunk or sober, I've always said them."

He died before three that afternoon.

Father Mueller, author of "They Knew Christ," a recent selection of The Catholic Literary Foundation, is a pastor of the Pittsburgh Diocese.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Sectarianism Runs Wild*

Lon Francis

They see no harm in a divided Christianity

CHARLES Samuel Braden is the author of the tenth contribution to the *Symposium on Protestantism,* which we have been analyzing in this periodical. Charles S. Braden has been an associate professor of history and literature of religion at Northwestern University since 1936. He holds degrees from Baker University, Union Theological Seminary, and the University of Chicago. He was ordained a Methodist minister in 1912. He was one-time President of the American Theological Society, a member of the American Oriental Society and of the American Association of University Professors; also the founder and editor of *World Christianity.*

Dr. Braden's article is entitled "Sectarianism Run Wild." Since sectarianism is a fact Dr. Braden seeks to justify it, even though he notes that it has been "the scandal of Christianity." He says, "It is found in every religion that has developed far beyond the tribal stage. There are more than fifty sects of Hinduism in India. Buddhism is divided into two major schools, and a great number of sects and subsects."

It is very strange that the author does not see a difference between a divine religion and those human pagan religions. Christ not only declared that His religion would be characterized as "one fold and one shepherd," but provided for the preservation of its oneness. In His last public prayer Jesus prayed that His followers might be one as He and the Father were one. It may be "human to err," but it is "blasphemy" to declare that God could be the author of, or even countenance, false teaching — and two hundred and fifty sects teaching contradictory doctrine could not all be right.

Dr. Braden continues to defend sectarianism in the Christian religion because there is sectarianism in human fields. He writes: "There is sectarianism in art, with its various school and cults. There is sectarianism in poetry, in music, in education, in philosophy, in medicine, in economics, and what should we say of politics? How many kinds of Democrats are there and of Republicans, of Socialists, of Communists?"

The reverend gentleman believes that the principle of religious freedom—which, he says, is paramount—is bound to develop sectarianism; and declares that no matter what it produces that principle must be upheld.

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*An analysis of the tenth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

Instead of making the comparisons he does, he should rather have considered what would happen if the principle of mathematical freedom, of scientific freedom, were upheld. Sectarianism in mathematics or science would only make a mockery of all learning and of education itself. Mathematical facts, scientific facts and religious facts, if they are facts, bind the intellect and will to accept them; and it certainly should be unnecessary to tell a minister of the gospel that revealed religion is a religion of supernatural *facts, just as dependable as mathematical or scientific facts;* that any teaching which goes counter to these facts is false.

How illogical Dr. Braden reasons because he does not distinguish between facts and opinions, between the demands of Christ and the inclinations of individuals, is clearly noted in this statement contained in his article:

"Freedom in a political sense is a dangerous thing, say totalitarian rulers; and freedom in the realm of religion is a dangerous thing, says the Roman Catholic Church. But in America we will have both. Sectarianism may well be the weakness of Protestantism, as Catholics are wont to say; but its freedom to divide may also be its strength if to the exercise of freedom there is joined the will to understand the needs of the human spirit and the willingness and skill to meet those needs in ways that will make no longer necessary the constant fragmentation of the Church which to many now seems to be a necessity."

Taking the Government Census on Religious Denominations as his guide, Mr. Braden observes that "in 1890 there were 145 sects; in 1906, 186; in 1916, 202; in 1926, 213; in 1936, 256." He notes, however, "that does not mean that there are only 256 sects in America, but only that many are reported on in the census . . . Several denominations disappear each decade, some by union with other bodies, some by death. Some existing fail to make a census return."

Dr. Braden attributes the increase of sectarianism chiefly to the people among the various Protestant religions who want an outlet for emotionalism. He refers to these newer sects as "Evangelical, Pentecostal-holiness type." He believes that "these emotional experiences serve as a guaranty of the truth of the faith of these people, and an assurance of their salvation. They provide unmistakable evidence that one has passed from death unto life, that one has been accepted of God. They bring a certainty of the possession of the Holy Spirit . . . These people know in whom they have believed as a result of an overwhelming personal experience, which, after all, is perhaps the most convincing testimony that can come to a man."

The emotional experiences which the Doctor condones and regards as "assurance of salvation" are "shouting, hand-clapping, dancing, jumping, rolling, speaking in tongues, getting the jerks, falling into prolonged trances."

That the bigger denominations have been losing to these smaller emotional sectarians Dr. Braden proves by an analysis of the 1936 Religious Census. He points out that "for a group of the larger churches, including the Methodist, there was a loss of 8%, but for these newer sects the increase was as follows between the year 1926 and 1936:

	Per cent
"Church of God and Saints of Christ (colored)	450.1
"Other Pentecostal Assemblies	264.7
"Assemblies of God	208.7
"Church of the Nazarene	114.3
"Church of God	92.8
"Pentecostal Holiness	60.0
"Reorganized Church of Jesus Christ of Latter Day Saints	45.2
"Christian and Missionary Alliance	41.4
"Salvation Army	37.8
"Pilgrim Holiness	33.8
"General Conference of Mennonites	22.9
"Seventh Day Adventists	20.0
"Evangelical Mission Covenant Church	19.4

Other statistics submitted by Dr. Braden are the following:

"For each 100 members in 1936 the Pentecostal Holiness Church had 187 pupils in Sunday school; the Church of the Nazarene, 166; the Christian and Missionary Alliance, 135; the Salvation Army, 119; the Assemblies of God, 117; the Church of God, 116. What of our own Methodism? Among the three Methodisms, since united, the Methodist Protestant for each 100 church members had only 88 in its Sunday schools; the Methodist Episcopal, 72; Southern Methodism, only 61. The Southern Presbyterians had 74; the Northern, 64 (the same number as the Disciples of Christ); while the United Lutherans had only 49, and the Episcopalians only 25. Concerning the quality of instruction or the methods used in their Sunday schools I have no way of knowing, but it does appear that they have a wholesome regard for Christian nurture as well as the saving of the lost."

Dr. Braden tells us that the various Protestant religions are losing to many cults which have not even been included in the Government Census on Religious Denominations, such as "New Thought, Unity School of Christianity, I Am, Psychiana, Anglo-Israel Movement, Father Divine's Peace Mission, Ahmadiya Movement in Islam, Jehovah's Witnesses. The 1936 census indicates fifty-seven smaller or larger sects, which it made no effort to include in the enumeration."

In order to check the trend of

Methodists and Baptists and others to the last mentioned cults, Dr. Braden contends "ministers need a type of training which will enable them to perform a ministry of health and healing for the minds and bodies of men as well as for their souls. When this is adequately done we shall see far fewer people being drawn away from the churches into healing cults."

He does not note what was emphasized in a recent article written for the *American Mercury* by the Dean of Religion of Harvard University, namely, that an astounding number of Protestant clergymen had little theological training.

Dr. Braden's article brings out one alarming fact which has nothing to do with sectarianism, but which is still based on the principle that freedom of thought and the determination of one's own religion should be allowed to every man. He writes: "Never have there been so many fortune-tellers, numerologists, astrologers, and their like, and never have they been so prosperous as they are now. There are in the United States about 30,000 full-time practicing astrologers . . . One author gives 80,000 as a conservative estimate of full-time fortune-tellers of all sorts."

No matter what sort of an analysis is made of Protestantism, no matter what excuses may be set forth to justify sectarianism, the real reason why Protestant churchmen are unwilling to see harm in a divided Christianity is that they see only one alternative—which they do not like—namely that of subscribing to the Catholic teaching that the human mind, human feelings, human prejudices may not tamper with the divine religion.

"The Bible and the Bible only" rule of faith; the "private judgment" theory, must be defended at all costs, whether they divide Christendom or not, whether they create indifferentism towards all religion or not; whether they give encouragement to the skeptic, the infidel, the agnostic or not.

Preaching

A great Archbishop once asked the actor, Betterson, this question: "Can you tell me why you actors can make people feel as if all that transpires on the stage is reality, while we in the church seem to give people the impression that what we are talking about is imaginary?" The actor said, "Why really, I don't know. Unless we actors speak of things imaginary as if they were real; while you in the pulpit speak of things real as if they were imaginary."—**John D. Banks, "The Gardener, I Presume?"—Pulpit Digest, 4-'46.**

The Pope's Message on Peace

Nelson W. Logal

The principles of peace in four units

(*Conclusion*)

RECONSTRUCTION forms the general theme of the Papal Christmas Messages on Peace. Analyses of the messages on political reconstruction (1939 and 1941), and on moral reconstruction (1940) have already appeared in the pages of *The Priest* (cf. June, July, September, and October, 1945 issues). A bare summary of the remaining four Christmas Messages of Pius XII will be presented in this concluding article.

1942 Message

The Christmas Message of 1942 dealt with the problem of national reconstruction. This message gave the outlines of a Christian Sociology to the nations of the world.

National peace presupposes two essentials: social order and social tranquility.

Social order demands a dual social movement in society: the vertical movement of society upward to God, so God will be recognized as the "First Cause and Ultimate Foundation" of society; and the horizontal movement of society outward to its members, so that "the origin and primary scope of social life" will be "the conservation, development, and perfection of the human person, helping him to realize accurately the demands and values of religion and culture."

The first movement provides the basis of ontological order, and it gives society an objective validity in the eyes of its citizens. The second movement forms the basis of a human order wherein the welfare of the human person, the common good, and the security of socialized living are guaranteed.

Social order also demands a sound juridical order, "able to support, defend, and protect social life." Such a juridical order must square with the demands of the moral law. It provides the social cement which welds the various parts of society into organic unity.

Pius noted that these indispensables of social order will not be realized in society over night. The disintegration of the world is too great to expect a sudden and easy reconstruction. A precise and true social philosophy, the assistance of God's Grace, preeminent leadership, and a morally responsive people must be brought to bear on the work of national reconstruction before real social order will be secured.

In the second part of this message, the Holy Father issued a soul stirring summons for a cru-

sade to establish social tranquility—the second requirement for national peace.

Five milestones must be secured along the road to social tranquility: the reestablishment of respect for the dignity and rights of the human person; a defense of the welfare of the family; a recognition of the dignity and rights of labor; a rehabilitation of the juridic order, which has been undermined by the poisonous errors of legal positivism and utilitarianism; and a return to the Christian concept of the State.

The sections of this message defending the dignity and rights of the human person, the family, and labor, listed many subsidiary rights which have been either overlooked or denied in the past.

Pius considered the subject of the juridical order to be so important that he treated it under the requirements of both social order and social tranquility. His emphasis on the juridical needs of society is an indication of the importance which he places on it. Such an emphasis is necessary in a day when the science of jurisprudence has been dissolved by the acids of legal, social, and philosophical errors.

A moving appeal to all men of good will to join in the work of national reconstruction concluded the message. All people bear a measure of responsibility for the social chaos of the modern world. They have acquiesced in the growth of deplorable errors and they have complacently assented to the relaxation of the moral fibres of their societies. They must, therefore, atone for the mistakes of the past by bending their energies to the work of reconstructing their states and the world on a sounder and more Christian basis.

The 1943 Message

The 1943 Christmas Message proved to be the most eloquent of the Papal messages. The Pope, like Christ weeping over Jerusalem, looked out over the world and commiserated with the sufferings of the peoples he loves so well.

On this occasion, he devoted his attention to the problem of cultural reconstruction—the only adequate social therapy for the disease of disillusionment and despair that pervades modern culture and weighs down the spirits of men.

Pius traced this disease to its cause—the great apostasy of the formative elements in modern culture. He maintained that the only remedy for this disease is the reorientation of culture back to Christ.

Disillusionment resulted from a failure of the promises of salvation enunciated in the emancipated gospels of the New Economics, Scienticism, the New Vocationalism, and Hedonism. Each of these gospels promised to banish human suffering and to give men a new, bright, and

shining world of happiness and comfort. The roseate prophecies intrigued the imagination of the world. Utopia was just around the corner.

Complete autonomy was demanded by each of these gospels. They divorced themselves from God and the laws of morality. Released from moral control, they soon generated savage, new forces that became instruments of such widespread ruin and collapse that the very structures of civilization are threatened.

With an accurate and relentless realism, Pius described the bitter fruits realized by these apostate elements in culture. The market place, the realm of knowledge, the field of labor, and the quest for human happiness —divorced from God and Morals —begot disillusionment as profound as it was catastrophic. The picture drawn by Pius was not a pretty one; but there are few who will dare to question its accuracy.

The only hope is a reorientation of culture back to Christ. "Christ alone . . . can point out and open up the way to a noble, controlled liberty supported by genuine righteousness and a moral sense. Christ alone . . . can by His omnipotent aid raise the human race from the harsh privations which torture it in this life, and set it on the road to happiness."

Therefore, the Pope exclaimed, "Erudimini"—Be ye enlightened! "To action then, beloved children!"—Bring your culture back to Christ and end its unhappy and disastrous divorce.

The 1944 Message

The reconstruction of democracy formed the theme of the 1944 Christmas Message. Pius XII's teaching on a "Christian Democracy" cut through the foggy confusion which characterizes the current usage of the word, democracy. The message clarified the realities which must find place in any democracy worthy of the name.

This message placed the Church squarely on record as the champion of real democracy—a fact which surprised many who had been misled by the fulminations of *Pravda* and the fellow travellers who are expert in the smear technique of labelling as fascist every social institution and ideology of a shade paler than pink.

Pius commended the aspirations of the people of the world for a better democracy. He was careful not to endorse any particular form of democracy, noting that the Church is careless of particular forms of government (the concern of particular peoples), while it is very much concerned with the moral realities which underlie such forms.

The essence of a Christian democracy is to be found in the delicate balance of relationships between the citizen and the State.

The human dignity of the citizen, founded in the Christian teaching on the nature of man, and the fundamental rights and essential freedoms of the citizen are of primary importance in a democracy. The papal teaching on the concept of the citizen, and the sharp distinction which is drawn between "a people" and "the masses" will long remain a masterpiece in the science of politics.

The necessity and authority of the State were also clearly defined and defended. The Pope's teaching on the qualifications necessary in the men who hold the reins of power in a democracy should be displayed on the voting booths of every nation in the world. If heeded, a new and healthier democracy would come into being.

The problem of international democracy within the family of nations was also treated in this Message. Pius stressed the basic unity of mankind, and he pointed out several practical and immediate moral necessities for the establishment of a lasting peace.

The 1944 Message was brief—only ninety-two short paragraphs—but it contained a complete and cogent exposition of the essentials for a Christian democracy. This Message was sorely needed. The word, democracy, has been so tortured that it is used as a general absolution for every form of tyranny. No longer need sincere people be confused by terminology.

The 1945 Message

Reconstruction in the "post-war world" solicited the attention of Pius XII on last Christmas eve. While he fully accredited the sincere efforts made in the direction of peace, he noted that the work of establishing peace remains "the gigantic and complex task" of the future.

The Message is divided into two parts: an exposition of the "supra-national nature of the Church"—its universalism; and an outline of the "three moral prerequisites for peace."

The universalism of the Church—admirably portrayed in the selection of the thirty-two cardinals—is not a characteristic which has been tailored to fit the exigencies of the time. It is embedded in the very nature of the Church in virtue of the wholeness of Christ. This universalism, founded in Christ, alone can furnish a spiritual basis for political world unity by giving a pattern of spiritual unity and by diffusing its own forces and vitality into a divided world. Christian universalism alone can serve as an effective antidote to the poisons of Racism and Nationalism which have made a shambles of civilization.

Pius XII protested against every sacrilegious attack on the "undivided and indivisible integrity" of the Church, especially as such attacks have been manifested in a "musty Liberalism," and in Totalitarianism, "the hos-

tile reaction to it." Such attacks injure not only the Church, but they also exact a fearful price from the world in the form of a burial of human liberty, forced regimentation, barbaric brutality, widespread destruction, and ever present insecurity.

The moral prerequisites for the establishment of a permanent peace are listed in the second section of the Message. First, the establishment of moral purposes, objectives, and procedures in peace settlements is necessary. This point recalls the principles of the 1940 Christmas Message. Secondly, the enthronement of truth and the scrapping of the machinery of vicious propaganda will be necessary to protect peace. Thirdly, the political monstrosity, Totalitarianism, in every shape and form must be liquidated as a prelude to Peace.

A return to God and the order established by Him—a return to real Christianity in individual and social life, and in the political spheres within states and between states will be necessary before peace is achieved. This, Pius stated, is true realism—the only realism that works. The spurious realism of politicans who sneer at Christian realism succeeds only in piling up ruins —as the past has amply proved.

Conclusion

Such are the luminous principles for reconstruction enunciated in the Peace Program of Pius XII. The Christmas Messages are characterized by their precise analyses, their perfect sanity, their unimpassioned realism, their just appraisals, and the soundness of their constructive principles. Pius offers a world in crisis not only a sound social philosophy, but also Christ and His Church. Each Message is aflame with political wisdom, a Christian humanism, a magnificent faith, and a universal love. God — His Church—and Man! Such a Philosophy and such a Faith can point the way to a lasting Peace.

Our Turn May Come

I have often thought of and repeated a remark made years ago by poor Mr. Capes which seems now to have a beginning of fulfillment. He asked who are to be the Goths and Vandals who are to destroy modern civilization, since we know now all the corners of the earth, and know that the storehouse of the Northern nations is expended? He answered himself thus: "The lowest class, which is most numerous, and is infidel, will rise up from the depths of the modern cities, and will be the new scourges of God." This great prophecy, as it may be called, is first fulfilled in Paris—our turn may come a century hence.
—Cardinal Newman

Book Reviews

Reveille for Radicals, Saul D. Alinsky, University of Chicago Press, 1946, 228 pp, no index, $2.50.

THIS book, seen in its flaming dust cover, with the title in boldly glaring black letters borne aloft in fiery streams emitted from uplifted bugle, attracts attention away from all other books in a shop. One pauses and picks it up when he reads the quotation on the cover, of Jacques Maritain's "This book is epoch making."

A reading of the book will incline one, I think, to the conclusion that Mr. Alinsky is a young, intellectual, sincere, good-hearted fellow whose optimism may have been fuelled by his particular experience in a particular section of Chicago. What success he has enjoyed there will encourage others, no doubt, to attempt similar enterprises elsewhere. But one would have to be naive in the extreme to expect a new epoch in human relations to arise from any combination of such enterprises.

Alinsky has good humanitarian instincts. But, at least from the Catholic point of view, one is left wondering about his objectives. They are purely naturalistic and of this earth and to be achieved by purely naturalistic means. It is about time that a clarion call be sounded to students, especially among our Catholic elite, to cultivate the integral view of life.

The present trend of all too many is to limit their concern to problems of the fleshly part of man. Chaotic want in prime necessities enlivens sympathy and understanding. War's devastation has thrown millions into utter misery. Economic blight and its social results challenge our minds and hearts. Physical misery has an insistence of its own that only a starving man, for instance, would know. And an exclusiveness that is truly pathetic. Man must have bread, and *will*. But "not in bread alone does man live."

Alinsky's deep feeling will touch every good heart. He deftly enough exposes prejudices that aggravate the struggle toward social justice. His analytic power here makes one wonder why he fails in similar critical appreciation of the social possibilities he depicts.

He bravely begins with the social failures of his own race ("So you're a Jew") and goes on to others. Alinsky is an absolutist: he allows no "buts." Yet an imperative Christian examination of conscience should be helped by many of his questions.

The motive he proposes to uplift men is psychologically unreal. Primarily, he appeals to all to *like* all persons. We may, and should in the Law of Christ, strive to *love* all, even though we cannot help disliking some. Any other striving is mere sentimentality, fickle stuff. And for social solidarity something more

than mere feeling that we are "a part of society" is needed. Man cannot inspire himself with abstractions like "society" any more than he can live only on the air he breathes.

Alinsky does not reject the idea of God, but the following taken alone is practically nonsense: "We know that man must achieve faith in himself—in his fellow man and in his future." Our Lord answers: "Without Me you can do nothing."

In one paragraph (p. 67) Alinsky writes the obituary of his own scheme, though he seems to know it not. Modern urban civilization, as he describes it well, has led to a lonely sense of frustration and beaten men back into little individual worlds of their own devising. But "society" is not redeeming. "Social objectives, social welfare, the good of the nation, the democratic way of life—all these have become nebulous, meaningless, sterile phrases."

Lamentable, indeed, is the plight of the people so gone astray from Christ. The cure is not in one more organization, even the over-all *People's Organization* envisioned by Alinsky.

Besides necessary individual effort and human organization, the peoples of the earth must, if they are to be saved for any way of life, live again in that Life whose program was signed in the Sign of the Cross and sealed with the Resurrection. The Light that broke through Calvary's gloom will chase our own and put joyful meaning into our own painful striving.

Sound Christian love, rooted with the Cross (there is true radicalism), will enable us to practice justice and at the same time to accept our own corporate part with Christ in the suffering God does permit to afflict our earthly lives.

One puts down the book with the wonder that a Maritain can give such lofty praise to this pathetically sincere and ephemeral book.

Charles P. Trainor, S.T.D.

Priest of the Fathers, by Edward Heston, C.S.C., Bruce, Milwaukee, 1945, $2.50, 171 pp.

It was an excellent idea of Father Heston not only to seek in the writings of the Fathers of the Church the passages which directly pertain to the priest, but to weave them together so as to produce an ordered and systematic presentation of their thought. They who spoke and wrote so richly and profoundly of the great mysteries of the Faith, whose writings are pervaded with a deep and authentic spirituality, have not neglected to write with unction and power of the sublime dignity of the priestly office. Father Heston has taken many selections which may be found as a rule only in out-of-the-way anthologies, and has grouped these about the usual topics which are treated in books on the priest-

hood. His selections have the added merit of being generous quotations.

The author deserves our gratitude for making available to us the teaching of the Fathers on the priestly ideal; no one can read this book without feeling something of the fire and conviction of the holy men whose words, more than the finest thoughts written in later centuries, have power to stir our souls, to purify our hearts, to enlarge our vision. Priests of today should learn much from these selections which come down to us from the best years of the Church's life and which have not lost their vitality in transit. For these reasons, the book can be heartily recommended.

The book would have been improved by a wider choice of selections. So many are drawn from St. John Chrysostom's treatise *On the Priesthood* and St. Gregory's *Pastoral Rule* as to give point to the criticism that the book is a presentation of the views of these two rather than those of "the Fathers" in general. The omission of any quotations from certain classic works on the priesthood is somewhat surprising. Perhaps the author will complete the work he has so well begun by including them in a later edition. The printing and format leave nothing to be desired.

William J. O'Shea, S.T.D.

The Lance of Longinus by Prince Hubertus zu Loewenstein, The Macmillan Co., New York, 1946, pp. 166, $2.00.

This fanciful little book will please many readers: for few of us ever allow grim maturity to quite blot out the happiness of our Grimm years. One is haunted after he finishes this book: haunted by the flying figure of a young Irish knight riding westward with the sword of Longinus—haunted by the strangest wish to walk among the hills of Ireland to see if the setting sun may not reflect the shining red and glittering crystal of the Precious liquids which jeweled the Roman's lance. True, the young Irish knight set out to bring his precious burden to Rome—but that is the charm of the book. One wonders what happened afterwards.

As becomes its fanciful character, the story is simply and charmingly told. It is a work of Faith, and Hope, and Love—and takes its place with the childlike apocrypha of ancient times. It is, of course, one of the series of such books now appearing: little wonder that literary artists, like their brethren in pigments and marble, should try their art on themes suggested by the merest Gospel phrases and sequences. But our modern apocrypha are not all childlike. They are not all written in the spirit of Faith, nor Hope, nor Love. Far from it. Too many of such modern treatments of portions of the Gospel narrative only very thin-

ly veil their purpose of popularizing the theories of the schools of Higher Criticism. The least trifling with the essence of any Scriptural phrase, and Faith may suffer a grievous wound: one breath of doubt that the works at Cana and in the desert are one whit less the works of God because they are also His Own human fulfillment of His commands, and harm is done which no amount of artistic success can ever atone. It is unfortunate that too many who have tried to write in this difficult field have consciously or unconsciously prostituted their art.

We recommend the present volume for its simplicity and charm. In this field the defects of simplicity are but added excellences: any approach to such a theme which might suggest even remotely adequate treatment would fail completely. That is why, in the dramatic field, "The Green Pastures" succeeded while many colossal, stupendous attempts turned out to be only vapid egotisms of the producers.

We have a notion that it is one of those rare volumes which Jew and Christian and Pagan might all read with profit, to the ultimate furtherance of mutual understanding and good-will. But perhaps the author had no such wide purpose in mind when he wrote the book. So, let the recommendation rest at a thoughtful, interesting tale, well told—from which many will take according to their own dispositions and needs.

Aloysius E. Burnhard.

The Saviour's Fountains, compiled by Rev. M. J. Doyle, M.A., Toledo, Society of St. Vincent de Paul (501 Summit Street), 1945, pp. 267, $1.00.

"THE single practise of gaining indulgences is all that is required to make one a Saint," the compiler of this little book reminds us, citing St. Alphonsus and St. Leonard of Port Maurice. Father Doyle, as he confesses in a pertinent brief introduction, himself feels that the average practicing Catholic is unaware or insufficiently aware of the role of indulgences in the Catholic way of life. "The Saviour's Fountains" grew out of his desire to help remedy the situation; it should prove an excellent instrument.

It is based, as one would expect, on the "Preces et Pia Opera" issued by the Sacred Apostolic Penitentiary (December 1937) but this source is richly supplemented for the average reader by a clear and compendious treatment on indulgences, their nature, kinds, and requisite conditions—this latter aspect most important, we think, in view of any widespread ignorance.

Some twenty pages are more particularly devoted to priestly piety, but we see no reason why even this section could not profitably be used by laymen. We feel that members of your St. Vin-

cent de Paul unit would particularly welcome this work.

M. A. O'Connor, S.T.L.

The Power and the Glory, Graham Greene, The Viking Press, New York, 1946, pp. 301, $2.50.

SOME time after 1940, when this novel first appeared in this country under the title, *The Labyrinthine Ways*, a somewhat enthusiastic priest-friend sat me in a chair and read at me several of its more striking passages. I was unimpressed. It seemed to me a slightly shocking picture set against dull, bare, sun-baked waste. About two years ago, however, I rediscovered Graham Greene under circumstances which did not call for resistance.

A recent order found the book out of print; but its present reappearance indicates that my experience with its author was far from unique. The filming of two of his novels within a year has, of course, increased Greene's popularity sharply, a fact flavored with irony; for the movie based on *The Ministry of Fear* was mediocre, while the film version of *The Confidential Agent* still draws attention to itself when the wind is strong. Fortunately they won't do that to *The Power and the Glory*, for I don't see how they can make a movie of it. If they do, you can be sure it will not be *The Power and the Glory*.

It is the story of a Mexican priest's last month as a fugitive from an anti-Catholic persecution. He is the only priest left in his particular state unless we count the pitiable Padre Jose who has conformed with the government order that all the clergy marry and so be awarded with immunity and a pension, not to speak of a wife. You don't like Padre Jose, do you? Well, think of him for a moment and you will have the scent of this novel. It is not heroic; it is not redolent of the lion-pits of Rome or Lawrence's griddle. The Roman martyrs gave the Church its start; the unnamed priest of this novel proves that it is going to last, in spite of hell and human weakness. It is not a bitter story, just sad, very sad.

The three heroes of the book are God, the Church, and the Priesthood. The struggle is against no man but against these three, and even in Padre Jose, in whom there is no strength, their triumph is clear. Oh, the world, the flesh, and the devil all win, but their victory is as hollow as a marriage without love. Poor Padre Jose, looking sadly at the beautiful night skies, has lost all hope and all self-respect, but he cannot lose his faith. There is great infidelity but no loss of faith. Watching him (and we are sad, too), we understand a little better how even hell gives glory to God, if such men as Padre Jose go to hell.

The central figure, the unnamed priest, is somewhat less

censurable. He calls himself a "whiskey priest" (not defiantly, just sadly) and he is the father of a child. Both of these developments, however, came after several years of persecution. But why should I try to justify him? He doesn't himself. Like Jose, he does wrong but has too much faith to call it right. He is the precise opposite of the strong, proud men who become heresiarchs. He lacks the fortitude of the strong, humble men who become saints. But he is closer to Ignatius than to Calvin. For out of the terrible grace-strewn rubble grow three flowers—faith, humility, and forbearance; although it is perhaps not so much a growth as a laying bare which reveals three timid things that were already there.

He is finally caught, of course, but after he has already reached safety, going back across the state line to hear the confession of a dying murderer, although he knows that the police are lying in wait for him. Even in this, however, there are no heroics. In prison, the night before his death, he needs brandy to strengthen him against the thought of pain and he has the brief, shameful hope that perhaps they will offer him the alternative which Padre Jose has accepted. In him, Jose is still struggling with St. Stephen, and it looks like Jose all the way. Yet the victory is all God's.

"Tears poured down his face: he was not at the moment afraid of damnation—even the fear of pain was in the background. He felt only an immense disappointment because he had to go to God empty-handed, with nothing done at all."

So well, however, does God use His weak instruments that we know before the end of the book that he did not go empty-handed after all—not quite . . .

Mr. Greene has subtitled his other books (at least, the ones I have read) "An Entertainment." And that's exactly what they are. This, too, is an entertainment, but with something more. His remarkable gifts of style and imagination (and they *are* remarkable), his mastery of mood, atmosphere, and suspense, are as evident here as in his other books, but his subject is more important. He is not only entertaining but instructing. And he knows what he's talking about. Some of the laity will probably be shocked; some non-Catholics will perhaps be scandalized. A priest will suffer neither reaction. But I think he will be impressed—impressed with his own priesthood, and his own littleness. It will not be hard to say: There but for the grace of God and the lack of a persecution go I.

"He felt only an immense disappointment that he had to go to God empty-handed, with nothing done at all."

Thomas M. Flynn, S.T.L.

Various questions on code and cult

P. J. Lydon

1) *May the priest stationed in a national parish receive any converts into the Church?*

2) *If a girl from the national parish marries a man from the local territorial parish, may her husband and the children be members of the national parish?*

1) As a rule, a convert may choose the parish in which he or she will receive instructions. But who is to baptize and receive him into the Church? The Bishop or his delegate is the one to baptize adults if he wills to do so (C. 744). In practice, this is not done by busy Ordinaries. The Bishop may by legislation or diocesan custom delegate the priest who gave the instructions to confer Baptism. If this is not specified, then the pastor of the place where the baptized has domicile or quasi-domicile baptizes the convert (C. 738).

2) The national pastor has authority only over those of the particular nationality. If the baptized does not wish any longer to belong to the national parish, he may join the English-speaking parish in which he has domicile or quasi-domicile. He cannot be forced to belong to the national church if he knows the language of the country. The Holy See decreed this May 12, 1897, and it is still the law (cf. Bouscaren, Digest II, p. 78). The wife retains the domicile of her husband when they are not lawfully separated (C. 93). The husband and wife and children normally would attend the territorial parish church. The husband and children certainly could never be said to be members of the national parish, even if the wife of that nationality should insist on attending it.

A Catholic couple intend to use contraceptives always and positively will not hear of a family. They will not marry otherwise. Is this contract valid?

If the *right* to normal relations is positively withheld, there is no valid marriage (C. 1086, 2). How can we know this? When one or both intend to exclude children as a matter of principle and on no account want offspring, there is no transfer of right to normal relations and hence the contract is null (Rota). This is more radical than the intention to abuse the right which is really transferred (ordinary birth-control). If the party is irreligious, given to sensuality with no desire to make sacrifices, etc.; if the wife greatly fears the danger of pregnancy because of her physical defects, etc., it is not difficult to see that children are considered a great burden, and that therefore they intend to exclude the possibility

of a family. When a person has an intention contrary to the nature of marriage or puts a condition contrary to its nature, the pastor is forbidden to assist at the contract if the evil intention is not withdrawn (Instruction of S. C. Sacr., June 29, 1941). It is something impossible for the court to be sure that the *jus ipsum* was excluded. Hence the only conclusion is "Non constat" (C. 1014).

A married couple for various reasons wish to avoid intercourse. May they indulge in passionate embraces, touches, etc., primarily to show affection and secondly accepting the pleasure as a by-product? May they do so primarily for the pleasure but intending to stop short of pollution?

For a reasonable cause they may indulge in these acts provided that there is no proximate danger of pollution. If by experience they know that this pollution often occurs, they must *sub gravi* moderate their expression of conjugal affection.

To indulge in this pleasure for its own sake and divorced from every reasonable end would be a venial sin for the couple. Pleasure is a means, not an end in itself. But in practice there are often other ends implicitly included, e.g., affection, to prevent estrangement, etc. (Capello III, N. 800, N. 807).

I have a fallen-away Catholic who wants solid proof of modern miracles. Can you give me information?

See Don Sharkey, *After Bernadette,* (Bruce), with special proofs and a good list of books. Dr. A. Carrel, *Man the Unknown,* pp. 147-150. Marchand, *The Facts of Lourdes,* pp. 111-113. *American Weekly*—July 9, 1939. Zola did not admit a miracle, although he saw one. Prejudice makes belief impossible. Miracles are possible if God interferes with the laws of nature. Who can prove that He cannot do so? It is a question of fact (Garrigou-Lagrange, *De Revelatione,* II, p. 47 ff.).

During Holy Hour the pastor is hearing confessions. May a lay person say the prayers in the pews?

Yes, because it is not a question of a liturgical act.

How is the workingman's abstinence privilege understood? Is the man allowed meat only once a day?

The indult allows the Bishop to dispense him from abstinence except on certain days mentioned in the Lenten Regulations. He may eat meat on the days allowed several times if he wishes. Why not? He is not fasting and there is no abstinence. The other members of the family may use meat only at the principal meal *if they are obliged to fast* (Sabetti-Barrett—1939—p. 327 ff.).

Some priest said lately that we are not allowed to say in church,

"I heard a confession once in which the penitent etc." Is not this too rigorous?

The S. Congr. of the Holy Office June 9, 1915 decreed that all references to things heard in confession are to be avoided, even when there is no danger of revelation of any person. This applies to sermons or to private conversations. It diminishes confidence in priests and in confession. Violations of this after warning are to be punished by the Ordinary (Bouscaren I, p. 413).

What about preventing Catholic colored people from attending the Church of whites if they find it hard to go to another church for Mass on Sundays?

The Holy See has condemned "racism" (Bouscaren, II, p. 395). All men are essentially equal, and so we cannot justly treat the Negro as one who is essentially inferior. This leads him to embrace communism. If we make it hard for him to attend another church for Mass, we sin against justice and charity.

This question is not from the South where custom is so strong against the poor black man. Even there, it is objectively wrong. But if the white people would leave the church service, the lesser of two evils is to have separate churches.

Fervorinos for Confession

Peter J. Bernarding

Before the Sunday after Ascension

THE Church bids us spend the days before Pentecost in the Upper Room with Mary and the Apostles. That is why she gives us at this time the novena in honor of the Holy Spirit. So great was the need of the Apostles for the Holy Ghost, that Our Lord in foretelling His advent could say: "It is expedient for you that I depart. For if I do not go, the Advocate will not come to you." If after three years of the most intimate communion with Christ the Apostles needed the Holy Spirit so much, what must be said of our need? Yet devotion to the Holy Ghost is today neglected to such an extent, that a recent writer could refer to Him as "the forgotten Person of the Blessed Trinity." Need we search farther for the reason why spiritual life is at such a low ebb today? Let us ever accord the Holy Spirit His proper place in our lives; and while asking Him to supply our own spiritual wants, let us not forget the needs of the Church Universal. Pray especially for the priests about to be ordained,

that their hearts may ever retain the Pentecostal flame.

Before Pentecost Sunday

What the world needs above all else is more love. And it is the Holy Spirit, and He alone, that can supply this great want. Only consider how the Spirit of Love transformed the Apostles on Pentecost when He came upon them in tongues of fire. Before that consuming Flame the stifling weeds of self-seeking and human respect were swept away, and the twin flowers of the love of God and their brethren came into full bloom. So can it be with us, if we open our hearts to His loving influence and submit our wills to His gentle sway. So can it be with the world at large, if Christians will but help kindle a spark of the Divine Fire in the hearts of their fellowmen. Then will be fulfilled the purpose of Christ in coming into this world: "I have come to cast fire upon the earth, and what will I but that it be kindled?" Often pray with the Church during the long Pentecost Season: "Come, O Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love!"

Before Trinity Sunday

Our first sentiment on the Feast of the Blessed Trinity must be one of profound awe that we should be permitted a glimpse into the inner life of God, and that the Trinity should deign to dwell within us by grace. With the pious Centurion on Our Lord's offering to enter his home, let us say: "O Lord, I am not worthy that thou shouldst come under my roof." Next, let us join the heavenly hosts in their perpetual song of praise: "Holy, holy, holy, Lord God of Hosts! The heavens and the earth are full of thy glory. Hosanna in the highest." Then, let us thank the Triune God for His great mercy in granting us the gift of faith, and let us pray that through our ministry and example the light of faith may be brought to the many souls who do not know or love Him. And last, remembering our own needs, let us pray: "Omnipotence of the Father, help my frailty, and rescue me from the depths of misery; Wisdom of the Son, direct all my thoughts, words and actions; Love of the Holy Spirit, be the source of all the operations of my soul, so that they may be entirely conformed to the divine will. Amen."

Before the 2nd Sunday after Pentecost

Let us take occasion of the Feast of Corpus Christi, observed last Thursday, to call to mind the loving words of Our Savior on the fruits of Holy Communion in our souls: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." Just as our bodies grow feeble and perish for lack of food, so our souls, unless sustained by the Bread of Life, grow faint and languish,

and die the death of sin. If we want spiritual life in abundance we must partake of the Eucharist, which gives us the Source of Life. Again, Jesus says: "He who eats my flesh, and drinks my blood, abides in me and I in him." This union of the soul with Christ is so intimate that Our Lord does not hesitate to say of it: "As I live because of the Father, so he who eats me, he also shall live because of me." This means that through Holy Communion we share in the very life of Christ, so that we can say with St. Paul: "I live, now not I, but Christ lives in me." Thus is the soul gradually transformed, so that it comes to think and act with Christ. Need I say more to inspire in you the desire of receiving the Holy Eucharist often?

Before the 3rd Sunday after Pentecost

The Feast of the Sacred Heart, celebrated yesterday, brings home to us the consuming love of Christ for men. When His Sacred Side was opened by the spear, there came forth blood and water, showing that His loving heart had completely exhausted itself. In recent times, when the hearts of many had grown so cold, the great desire He has of being loved by men was revealed anew to St. Margaret Mary. "Let us, then," says the Saint, "love this, the only love of our souls, since He has loved us first and loves us still so ardently that He continually burns with love for us in the Blessed Sacrament." And through this Saint He also calls on us to make atonement for the ingratitude, the irreverences and sacrileges, the coldness and contempt He receives from men in this Sacrament of love. Let us grant Him the desire of His Heart. By returning love for love, we shall share in His virtues and receive the strength to practice them against all odds. By atonement we shall learn to sympathize in the sufferings of Jesus, and be led to endure patiently all the trials that God in His mercy may send us.

Good

This good and that good: take away the 'this' and 'that,' and regard good itself, if thou canst. Thus wilt thou see God, not good by a good other than Himself, but the good of all good. For in all these good things, whether those which I have enumerated, or any others that may be discerned or imagined, we could not say that one was better than another, if we are to judge truly, unless a conception of good itself had been impressed upon us, by reference to which we might approve something as good, and prefer one good to another. So God is to be loved, not this and that good, but good itself.—**St. Augustine.**

Suggested Subjects and Sermon Jottings

Ignatius Smith, O.P.

For the Month of June

Pentecost Sunday

June 9

The Descent of the Holy Ghost

Introduction

Man has always needed God and will always need Him. Jesus is kind in promising and sending God the Holy Spirit to abide with us forever.

Body of the Sermon

I. Jesus Promised to Send the Holy Ghost.

1. Jesus promised this many times.
2. Our Lord knew well that the Church and His people would need Divine Presence and Power in order to survive and to live the exalted standards of His Gospel.

II. The Holy Ghost Transformed the Apostles.

1. Narrow and provincial they were made international and Catholic.
2. Unlearned, they were flooded with divine truth.
3. Timid men, who deserted Christ in fear, they were made giants of courage facing martyrdom for Jesus eagerly.
4. Mute or limited in speech they were made eloquent in all languages, being understood by all peoples.

III. The Holy Ghost Remains with the Church.

1. Jesus promised this and history proves the fulfillment of His promise.
2. The protective presence of the Holy Ghost within it is the secret of the unshakable confidence and divine daring of the Catholic Church in every age.
3. The Holy Ghost guides the Church in its teaching, protects it in the attacks of its enemies, repairs the damage it suffers in persecution and inspires missionaries to expand its numbers and helpful power.

IV. The Holy Ghost Is Needed Today.

1. By the Church itself, the Holy Ghost is needed to repair the loss of her edifices, her hierarchy, priests, religious and laity occasioned by war.
2. The Church needs the Holy Ghost to help her combat the godless Communism that seeks her death.
3. Individual followers of Jesus need the Holy Ghost to enable them to live Christ's teaching in a godless world and for global peace.

V. We Should Pray for the Coming of the Holy Ghost.

1. There is not enough prayer to the Holy Spirit.

2. Prayer to the Holy Ghost will bring to us and a distressed world the gifts and the fruits of the Holy Spirit.

Conclusion

1. Remember that all the promises of Jesus will be fulfilled.
2. Ask each day that the Holy Ghost come to you.

Other Suggested Topics

From the Epistle (Acts. II, 1-11).

The Catholicity of the Church
The Gift of Tongues
Gathering Together for Prayer
Family Prayer
Wonderful Works of God

From the Gospel (John, XIV, 23-31).

Love and Service
The Peace of Christ
Divine Teaching
The Authority of Jesus
Troubled Hearts

Trinity Sunday

June 16

The Holy Trinity

Introduction

There are many today, as there have been in history, who call themselves Christians but who deny the Trinity of Persons in God.

Body of the Sermon

I. The Meaning of the Trinity.

1. The full meaning of the Trinity is a mystery, hidden from us.
2. We know that in God there is one nature and that there are three divine Persons.
3. The three divine Persons are really distinct and really equal in all things.
4. The explanation of this mystery is not a proof of it.

II. The Explanations of the Trinity.

1. St. Patrick used the shamrock to help explain the lack of contradiction of the idea of three in one.
2. Others have used other examples like length, breadth and thickness in a solid: memory, understanding and will in the soul.
3. There is a trace of the Trinity in creatures which suggests but does not prove the Trinity (Sum. Th. Ia, q. 45, a. 7)

III. How We Know the Trinity.

1. We know the mystery of the Trinity by faith, by accepting it on the authority of God revealing.
2. Jesus revealed the fact that there are three persons in one God.
3. This truth can not be known with greater certainty than when it is known by faith.
4. The mystery of the Trinity, because it is above reason, is not against reason.

IV. Profession of Belief in the Trinity.

1. Knowledge that there is a triune God must be shown today to counteract Unitarian and other anti-Trinitarian errors.

2. Publicly making the sign of the cross and publicly reciting the "Glory be to the Father and to the Son and to the Holy Ghost" are fine expressions of belief in this mystery.

V. Gratitude to the Trinity.

1. For our creation, redemption and sanctification.
2. For revealing to us this beautiful mystery about the relations and processions within the Godhead.

Conclusion

1. Do not be ashamed to make the sign of the cross in public.
2. Make the sign of the cross and say the "Glory be, etc." with real thought of and gratitude to the three Divine Persons.

Other Suggested Topics

From the Epistle (Romans XI, 33-36).

The Wisdom of God
The Need of Faith
Divine Providence
Glory to God
Dictating to God

From the Gospel (Matt. XXVIII, 18-20).

The Divine Power of Jesus
The Divine Commission
The Catholicity of the Church
Observing All things
The Sign of the Cross

2nd Sunday after Pentecost

Sunday after Corpus Christi

June 23

The Blessed Sacrament

Introduction

Many not of our faith wonder how the Catholic Church in the modern world keeps beautiful, one and powerful. The answer is found in the Blessed Sacrament.

Body of the Sermon

I. The Eucharist contains Jesus, our God.

1. He promised us the Sacrament of His Body and Blood.
2. He kept His promise and instituted this Sacrament.
3. He commanded that His priests, "other Christs," continue this miracle.
4. Jesus, the God of Mercy and might, is in this Sacrament.

II. The Eucharist the Secret of Catholic Vitality.

1. Life, in the Church, is shown by its power to repair losses and to grow and expand under difficulties.
2. Did the Church depend on merely human power it would have died centuries ago instead of enduring and expanding.
3. The Church cannot be crushed because it has and Catholics have the Divine Christ in the Blessed Sacrament, to continue to give them divine life.

III. The Eucharist, the Secret of Catholic Unity.

1. The Church mystified international organizers by continuing to consolidate in unity, people of all nations, races, colors, and social conditions, under most discordant conditions.

2. The secret is that one Jesus, God, is worshipped by all in the Eucharist. The divine unitive power of Jesus, and not the merely human organizations of the Church, unites them.

I. The Eucharist Contains Jesus, Our God.

1. The Church commands the respect for its power to produce beautiful painting, architecture, sculpture, music and beautiful lives.
2. All of this beauty comes from the desire of esthetes to make the Church, the residence of the living God, worthy of His Eucharistic Presence and to make themselves fitting tabernacles of His Presence in Holy Communion.
3. The beautiful and divine Jesus in the Eucharist is the source of beauty.

V. The Eucharist, the Secret of Salvation.

1. In the Sacrifice of the Mass, Holy Communion, in Benediction, and in the tabernacle Jesus is always easily approached, adored and petitioned.
2. In the Eucharist, Jesus gives Himself, Life for eternity to the soul.

Conclusion

1. Thank our Lord for this divine gift.
2. Visit Him often as a friend and as a needy pilgrim.

Other Suggested Topics

From the Epistle (1 John III, 13-18).

Deadly Hatred
Who Is Your Brother
Sacrifice
The Value of Life
Avarice

From the Gospel (Luke XIV, 16-24).

Frequent Communion
The Call of God
Idle Excuses
Pride
Lust

3rd Sunday after Pentecost

June 30

The Mercy of Jesus

Introduction

As Jesus pictures the kindness of the shepherd seeking the lost sheep so does the mercy of Christ seek the sinner.

Body of the Sermon

I. We Need the Mercy of Jesus.

1. If our sinful lives were subject only to God's rigorous justice there would be no hope for happiness here or hereafter.
2. We are saved from endless despair and misery by divine Mercy which tempers divine Justice.

II. Jesus Was Merciful to Outcasts.

1. He preached the fact that God is merciful in His forgiving Grace.
2. He practiced mercy in healing the sick and in other spiritual and corporal works of mercy.
3. He practiced mercy in forgiving the sins of those who were sorry and who acknowledged their guilt.

4. By forgiving mercy Jesus gave hope, joy and peace to many like Mary Magdalen and the good thief on Calvary.

III. Jesus Is Merciful to Sinners Today

1. Jesus follows sinners with His grace calling them to conversion and confession.
2. He has concentrated His Mercy to sinners in the Sacrament of Penance. Here the same divine mercy extended to Magdalen and the good thief is available to us.
3. In the confessional, sorrow, confession, absolution and penance bring hope, peace and joy to all.

IV. The Mercy of Jesus Is Democratic.

1. The mercy and grace of Jesus are given in the Sacrament of Penance to all regardless of their race, color, financial status or social position.
2. In the confessional all must meet the same requirements, sorrow, confession and satisfaction.
3. All receive the same absolution, forgiveness and mercy. There are no hopeless cases with God.

V. The Mercy of Jesus Must Not Be Abused.

1. The mercy of Christ can be abused by neglecting confession and by bad confessions. The bad thief on the cross waited too long. Judas waited too long.
2. The abuse of the mercy of Jesus will bring deeper misery and desolation.

Conclusion

1. Thank Our Lord for continuing His mercy in the Sacrament of Penance.
2. Do not neglect frequent confession.
3. Pray for the return of lost sheep to the fold of Christ.

Other Suggested Topics

From the Epistle (I Peter V, 6-11):

Humility
Trust in God
Temptation
Strong Faith
God's Empire

From the Gospel (Luke XV, 1-10).

Heavenly Joy
Zeal for Souls
Spiritual Joy
Sacrifice for Salvation
Final Impenitence

4th Sunday after Pentecost

July 7

Work

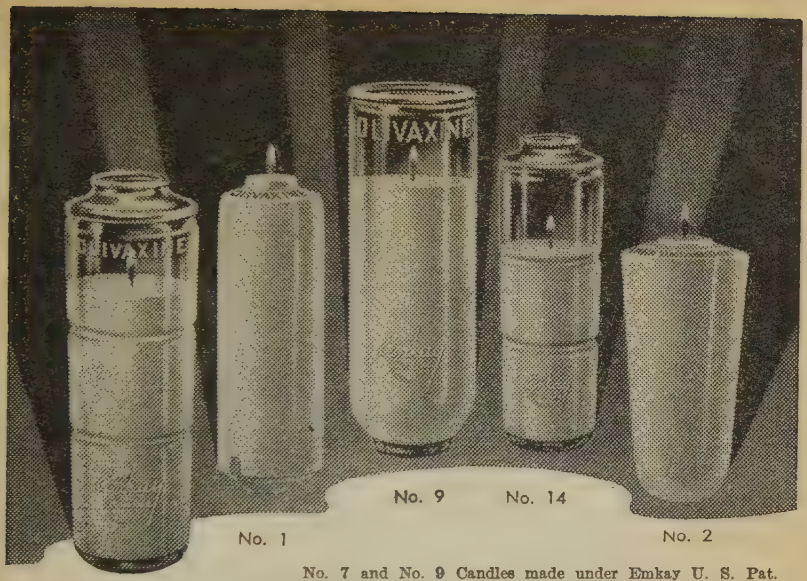
Introduction

The Apostle fishermen toiled all night without a catch, toiled in the morning washing their nets and at the command of Christ went out to sea to work again.

Body of the Sermon

I. Work Is Necessary.

1. Work enables men to atone for their sins.
2. God's Will is not fulfilled, usually, without toil of some kind.
3. By work are avoided the fatal results of sinful idleness.
4. Work is necessary in order



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5. Work is necessary in order to produce goods the world needs.

II. Work Is Varied.

1. It varies according to various ways of making a living.
2. It varies from unskilled manual labor to the highest kind of specialized intellectual service.
3. There should be no class struggle or separation in the universal army of workers.

III. Work Is Dignified.

1. It was dignified by the carpentry and preaching of the Divine Master.
2. It was dignified by the domestic work of Mary, the Mother of God.
3. It was dignified by the Apostles in their preaching, teaching, fishing, tent making and tax collecting.
4. It is dignified by Christ's condemnation of idleness.
5. The product of humblest human toil is ennobled by the stamp of human personality.

IV. Work Can Be Holy.

1. The missionary labors to which Jesus called the Apostles were holy.
2. All work can be holy if it is undertaken and carried through without grumbling against toil.
3. It is holy when it is done with special dedication to God and with the purpose of meeting God's demand for the development of God-given talents.

V. Work Should Be Restricted.

1. Work is not the principal aim of human living despite the attempt of some to create this impression.
2. Leisure is necessary for health of mind and body and for the fulfillment of social duties to neighbor and religious duties to God.
3. Leisure can be and ought to be honorable.

Conclusion

1. Thank God if you have a job and are able to work.
2. Don't envy those whose lot may be less toilsome than yours.
3. Study and work to improve your position.

Other Suggested Topics

From the Epistle (Romans, VIII, 18-24).

Silly Vanity
Value of Suffering
Liberty under God
Hunger for Heaven
Reasonable Hope

From the Gospel (Luke V, 1-11).

Obedience
Doing the Will of God
Following Christ
The Call of God
Working for Jesus

Whose Representatives?

It is beginning to look like our Congressmen have forgotten about representing the people and are now representing the bunch that scares them the most.—**The Mackville (Kan.) Enterprise.**

Continued from page 8

these past years, suddenly alive, perhaps for the first time, to spiritual values. This certainly seems to be the Tempus acceptabile, that when Europe has been beaten flat to the ground and the Universal Church looks to America, suddenly our young men begin in unprecedented numbers to offer themselves to God.

Flash!

WE gather knowledge humbly, patiently and from any source. All these admirable virtues of ours, though they often take quite a toll, were amply rewarded recently when we came upon this gem of learning, insight and research. We hasten to pass it on to you.

Joseph Lewis in **The Ten Commandments** solemnly declares that "celibacy and chastity are required" only of Religious priests. "The majority of priests in the lay category [whatever that is!] are pledged only to celibacy. This simply means, in Catholic theology, that they will not legally marry." There goes another illusion, darn it! Why don't they tell us these things in the seminary?

Welcome, Father Eugene!

LAST year, a charming little book made its appearance on the American scene: **Difficulties in**

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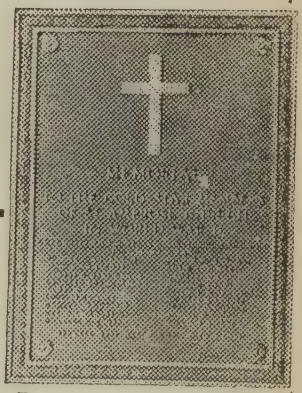

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Mental Prayer, written by a Cistercian monk of Mount St. Joseph Abbey, Roscrea, Eire. Father Eugene Boylan, its author, is such an amiable persuader in matters ascetic that news of his work soon spread and its American distributor found itself sold out in short order. We are happy to report that the book is again available.

We wrote Father Eugene last fall and asked him to write a series of short articles for **The Priest.** He replied, with Cistercian humility, that although he had heavy duties in his community besides his choir-office and work in the fields, he would do his best for us. (He was presently revising the manuscript of one book, **This Tremendous Lover**, running to 560 pages, and he had promised delivery of another book by Easter—one on the Mystical Body.)

Father Eugene is especially concerned over whether or not he has knowledge enough to treat problems peculiar to the American clergy. But it's our feeling that priestly trials are pretty much the same everywhere, and if only he can give us a few practical tips on how to improve our meditation and tone up our spiritual life, we'll be more than grateful.

The first of his series appears in this present issue.

A Note On Kravchenko

CHOOSE FREEDOM (Scribner) by Victor Kravchenko is rightly

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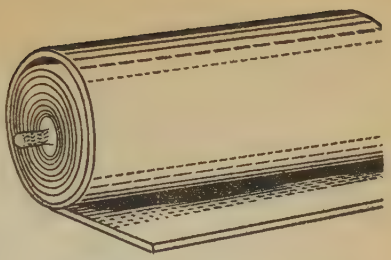
stirring up a hornet's nest. It is the story of his slow tortuous enlightenment and consequent abjuration of Communism. It reveals incidentally for the first time what has gone on in Moscow since the war and it is devastating. We'll review it soon but we can't forbear to mention it now, to recommend it highly, and to call your attention to the peculiarly maddening difficulty Kravchenko found himself in when he tried to enlighten the American intellectuals.

He found that the cult of Communism was so established here that it was well nigh impossible for him to convince some of his hearers of what he had himself witnessed first hand. He was dismissed as "anti-Russian" whereas he chose freedom at the risk of his life because of his intense love of Russia and his burning indignation at the oppression. But here are his own words:

"The prevailing American notions about the wonders of Sovietism in practice were truly extraordinary. Great chunks of the Communist reality . . . seemed to have completely escaped American attention. These were things of which everyone inside Russia was deeply conscious. Some of us might explain them as necessary or unavoidable or even noble, but it would not occur to us to deny them. Yet when I ventured to mention such things (at times when candid conversation was possible), Americans looked at me incredulously and some even hastened to enter cocksure denials. . . . In America today, I was to learn slowly and incredulously, those who venture to tell some truth about the Stalin tyranny, who speak up for the Russian people



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and against their oppressors, are discounted and dismissed and sometimes pilloried as anti-Russian. I became aware that my resolve to escape into the free world and to use the freedom to defend my people would not be as simple as it had seemed at a distance. I realized that I must expect to be denounced and ridiculed by precisely those warmhearted and highminded foreigners on whose understanding and support I had counted."

Correction

It was Father John Cronin who contributed the excellent editorial for the May issue. Why we didn't simply come out flatly and admit it we cannot now understand. So herewith accept our public apologies to Father Cronin.

Correspondence

Charity

Editor:

I think that **The Priest** is one of the finest magazines to fall into the hands of priests, and it certainly should be in every Catholic Rectory in the U. S. I am especially interested in watching the growth of antagonism against the Catholic Church. I feel sorry for the dupes who play into the hands of Communism, and daily remember them at Holy Mass that God may enlighten their weak minds, or their perverse minds. They are building up a bigotry in the United States that will take generations to destroy because they are so insidious.

I hope and pray that the success of **The Priest** will continue during 1946, and with God's blessing on

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your work, I am sure it will. Please recommend to your Priest readers that they remember the work of the missionaries among the Indians of this country in their prayers and Holy Masses.

Gratefully yours in Christ,
Marcian Bucher, O.F.M.

Kottayam P. O.,
S. India.
November 25, 1945

Editor:

I acknowledge with deep gratitude the valuable help you render to me by sending **The Priest** so regularly. Its reading, especially the meditations and the Sunday Sermon jottings refreshes me and gives fresh ideas for my sermons. It is a timely publication for the priests—who are busy with many things.

I am sure, dear Father, you all are aware of the foundation of "Mary Giri" and the work of the Catholic Medical Mission Sisters of America here as it was published in **Our Sunday Visitor** and **The Medical Missionary** on September 8, 1944, after many years of prayer and many sacrifices. It was mainly due to the magnanimous encouragement and cooperation of Rev. Mother Anna Dengel that Mary Giri came into existence. The presence of American Sisters is a blessing to the country. Their many sacrifices to accommodate themselves to the life and conditions of this country, their selfless work and devoted attention to serve the sick and poor, as a good samaritan, are sermons in our Holy Faith and excite the admiration of the Pagans.

Lack of Funds

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seven postulants more received the habit on July 26th last. Many ask for admission, as the work and sacrifices of the Sisters are inspiring, but lack of funds to maintain them forces us to refuse. This Mary Giri is the first of its kind for all India, Burma and Ceylon. When fully developed it will fill a crying need of the Medical Missionaries in India, a land of poverty, sickness and much misery. We receive daily many urgent calls from various parts of the country to send Sisters to take up hospitals, maternity, child welfare and other health works. As Our Lord said the field is ready for harvest but labourers are few, and though many zealous souls desiring to dedicate their lives as Medical Missionaries ask for admission, we have no means to maintain and train them. People of all caste and creed look to this institution and to the American Sisters with hopes of great things for the million poor and suffering people of India.

On Saturdays especially we feed many poor who gather around our little house. Mother Pauline says that she has never in her life seen such misery and poverty. Some can scarcely walk and the shadow of death is already across their sad faces; others are covered with ulcers or burning with fever. A half cocoanut shell holds the little food we can give them and the little children always beg for more. Only a bit of a rag is their covering. So you may imagine how far reaching is your charity.

I humbly request you, dear Fa-

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ther, to spare a few pages in The Priest to publish this letter, that with the help of the readers the work may increase and prosper for the glory of God and for the good of poor afflicted and suffering brethren in India.

Once again I wish you and convey the good wishes and prayers of Mother Pauline, Sisters, novices and postulants, for a happy Christmas and a bright New Year.

I am, yours very sincerely in Christ,

Sebastian Pinakatt.

P. S. Dear Father, I will be very much obliged if you could send me books and magazines for my use and for the use of the Sisters—I will appreciate very much the following books: Christ Thy King by the Most Rev. J. F. Noll, D.D.; Priest Must Preach, by Rev. Thomas R. Murphy; The Priest and the Fathers.

Editor's Note: We will see to it that Father receives these three books. For your information, the book-rate to India is 1½ cents for each 2 oz.; 4 lbs. 6 oz. is the limit for a given package, which is tied, not sealed.

Getting Old

Editor:

I've always been "leary" of people who write letters to the Editor —and here I am doing it myself. Must be getting old.

Did anyone ever think of planning a campaign of prayer to overcome Red influences in this country? Might be!

Every blessing on your work. I honestly do read you from c— to c. I like the "Reformer" articles—telling! Too bad they haven't a wider field so that non-Catholics

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could learn about their mistakes, too.

Sincerely in Xto.,
J.C.M.

Disappointed

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Editor:

A word about the army in which I am serving as chaplain. I may be a pessimist, and I hope I am wrong, but the quality of Catholicism displayed by the men I have met has been, on the whole, disappointing. Mind you, I say "on the whole"; there are many notable exceptions. And the lack of any religious or moral principles among non-Catholics is appalling.

The outfit I belong to has no one in it (surely not among the officers) with whom I would care to be on terms of intimate friendship. As far as I can judge, they are interested in only two things: getting home (which is perfectly OK), and having what they consider to be a good time until they get there. And their idea of a good time is consistent with neither sobriety nor chastity. The shameful conduct of the men is at least condoned by the army; and it is so prevalent that one wonders just how many men, or how few, remain free from sinful practices. An occasional fall could be explained by the weakness of human nature. But this night after night stuff is disgusting. Back home a fellow knows by reading articles about it what goes on; but it all becomes much more real when the very men you live with give cause for such articles.

On the brighter side is the association and friendship a priest in the army makes with his fellow priests. They come from all dioceses and religious orders. Their devotion to duty is outstanding, and their zeal for the salvation of souls edifying. All in all, they are a fair cross-section of the American clergy. It makes one proud to be a member of the finest group of men in the world—the Catholic Priesthood.

Sincerely yours in Christ,
Jerome Sommer.

Backfire

Editor:

This evening I received a letter which has given rise to mixed emotions—sadness and righteous anger. For nearly a year, by remote control—by letter—by remembrance at my daily Mass—by the prayers of dozens of Nuns—I have been trying to bring about the conversion to the Faith of a young lady, the wife of an intimate friend. In every sense she is a wonderful character and would make a still more wonderful Catholic. For almost a year she has accompanied her husband to Mass and has showed a marked interest in the Faith. But, unfortunately, all of this is in the past tense. Now my friend goes to Mass alone.

One Sunday an assistant in the parish got up into the pulpit to explain why the Midnight Mass was no longer held. His reason: Non-Catholics and Protestants fill up all the seats just to see the show, thus preventing the Catholics from getting into the Church. This young lady felt that the sermon was directed at her. She felt that she was not wanted. Her deduction from the words of that priest wasn't far awry. In fact, it

was completely and logically correct. Her husband is heartbroken. In his letter to me he wrote: "Father, why don't these priests make up their sermons keeping in mind that there are non-Catholics in the congregation. They could do more toward converting them than they can imagine. It seems that as long as they have a full church they are satisfied. Don't misunderstand me, Father. I'm not losing my Faith. I'm just giving a bit of constructive criticism."

Preaching Can Lose Souls

I write these lines not to censure this priest but that this might serve as a palpable example of the far reaching power of what we preach in the pulpit. What we say can win souls for Christ or it can lose them for Him. What exquisite tact, what divine prudence ought to characterize our sermons. I have found that the little prayer which is found in the back of most breviaries—that of St. Anselm to be said before preaching—has helped me immeasurably to realize each week that it is not I who am preaching but Christ through me. It is my opinion that if we all took a few minutes out to say this little prayer we wouldn't be guilty of some of the shameful remarks made in the pulpit. It has made me stop more than once and change things which might give offence.

Here's the prayer: "Grant me, O Lord, an eloquence most gentle and wise, that for Thy good gifts I may not be puffed up and extolled above my brothers. Place in my mouth, I beseech Thee, through Thy Holy Spirit, words of consolation, edification and exhortation, that I may encourage the good to better things, and by word and ex-

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ample bring back to the threshold of Thy righteousness those who walk apart from Thee. May the words which Thou dost give to Thy servants be keen as darts and as burning arrows to penetrate the minds of those who hear and inflame them with fear and love of Thee. Amen."

Sincerely yours in Christ,
J. X. C.

False Arrest

Editor:

Friends of Father Julian Endler, C.P., of St. Joseph's Mission for the Colored, New Bern, N.C., will be distressed to learn of a tragic happening in his little parish.

In many places of the South, the Colored have no redress when accused of any crime by a white person. A few weeks ago, one of his high school boys was stopped on the street at ten o'clock in the evening by a policeman who asked his name and address, and then told him he was under arrest for entering a house, which in North Carolina carries the death penalty! The women who accused the boy "thought he looked like the man who attempted to enter."

Only the prompt intercession of Father Julian has so far saved the boy's life. At the insistence of the priest, the trial has been postponed a few weeks "on condition that the boy's board is paid to the County Jail"!

Last week, the writer visited New Bern and learned the details direct from Father Julian as well as by talking with the boy in jail. The boy is a devout Catholic and is taking his false accusation in a very Christian way. He is backed up by the assurance that if he is convicted, Father Julian will carry the case to the Supreme Court. Already two white lawyers have been engaged by Father Julian and any donations toward the expenses will be welcome. Why not drop a line of encouragement to him telling him, at least, of your prayers for his own parish needs and for the unfortunate boy?

Sincerely yours,
A.A.E.

Do We Forget?

Editor:

Some time ago, after reading John Haffert's "Mary in Her Scapular Promise," I was struck by the thought that while we priests exercise great care in seeing to it that our children are enrolled in the scapular, we do not display the same interest in seeing to it that our people die clothed with that same precious garment. I carried away from the reading of the above mentioned book the very strong impression that Mary's promise referred specifically to those who die clothed with the scapular and I think that we would find upon examination that only too often the dying persons whom we are called to attend have lost or mislayed the scapular or scapular medal that was given to them in childhood.

With this thought in mind I have since made it a practice to place an extra scapular in my sick-call ritual so that it will be readily available in an emergency. When called to attend the dying I try to make sure that the sick person is wearing a scapular and if they are not I remind them of the scapular that they once received as a child and then I give them the one that I have

brought with me. During the short time I have been carrying out this practice I have run across a number who did not have a scapular or even a medal.

If you find any merit in this practice perhaps you might see fit to have it dealt with in **The Priest.** For myself, I can recall no time during my pastoral theology course in the seminary when any such suggestion was offered to us.

Thanking you for your consideration of this matter, I am,

Sincerely yours in Christ,
F. X. D.

Want a Job?

Editor:

Perhaps I may be out of order writing to you about this matter but would it be possible to publish in your "Letters to the Editor" an appeal for a priest who would like to attend Summer School in New York or who would want to spend his time visiting in the city and who would be willing to take my place here during the month of August while I am on vacation? This is a very small parish and the only obligation would be daily Mass at 7 o'clock, two Masses on Sunday and a few other small duties. A little knowledge of German would be desirable. I am located very near New York City.

Sincerely,
(name withheld)

Editor's note: Communications and answers to this appeal will be forwarded to the priest in question.

He Missed This

Editor:

In answer to a letter written by Father Jos. Mutch and published in the March issue of **The Priest,** may I simply quote the first paragraph of the Animadversiones p. 7 of the San Antonio Ordo for 1946: Adhuc vigent indulta sequentia: I. Die 13 Sept. 1819 Pius VII, ad preces Revmi. Ep. S. Ludovici et Admin. Apost. Novae Aureliae concessit, ut M. solemnis seu cantata defunctorum celebrari possit in duplicibus (i.e. dupl. min. et maj.). Hoc privilegium certo valet pro Statibus et Territoriis, quae eo anno dictis duabus dioecesibus comprehendebantur, scil. La., Mo., Ill., Iowa, Kans., Minn., Neb., Colorado, Dakot., Idaho, Arkan., Okla., Montana, New Mexico, Oreg., Wash., Wyo.

It seems to me the above should have been known and mentioned by the writer of "Six, or Even Four Requiem High Masses a Week."

Fraternally yours in Dno.,
Very Rev. P. M. Van Dorpe

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